



THE GENERAL  
Session,  
CONTAINING AN APOLOGIE  
of the most comfortable doctrine concer-  
*ning the ende of this World, and*  
seconde comming of  
CHRIST,

Written by THOMAS ROGERS.

*The first part,*

Wherein for the comfort of the godlie is proued  
not onely that God wil, but also that  
he doth iudge this world.

2. Pet. 3. verses 3, 4.

*This first understande, that there shal come in the last daies,  
mockers, which wil walke after their lustes, and saye,  
where is the promise of his comming?*

Allowed by auctoritie.

AT LONDON,  
Printed by HENRIE MIDDLETON for  
*Andrew Maunsell.*

ANNO. 1581.



# THE GENERAL

OF THE

of the

Written by

Wherein

not only

The

Also

Printed by

And

in



To the right Honorable,  
Sir THOMAS BROMLEIE, Knight,  
Lord high Chancelor of England &c.

*his most gracious Patron : Glorie  
eternal and happines by the  
comming of our Sauiour  
CHRIST.*



Ight Honorable, experience doth prooue that miserable is the state of mankinde in this life. For we doe both come into the world in paine; and liue in cares; and die with griefe. Our bodies are subiect to manifolde infirmities, and perils: & our minds to innumerable vngodlie perturbations. Our whole life is verie troublesom; & how, or where, or when we shal depart out of this worlde, it is vncertaine.

*The miserie of  
mankind in ge-  
neral.*

And although this condition be alike to the iust, and to the wicked; to the good, and to the pure, and to the polluted: yet none do feele the smart hereof so extremelie as the vpright dealers in the world, and such as

*The great mi-  
serie of the god-  
lie in this world  
Eccles. 9, 2.*

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unfeinedlie be religious. For theie are for the most part oppressed, when the wicked haue fauour; theie impouerished, when the wicked encrease in wealth; theie imprisoned, when the wicked are at libertie; and theie grienouslie afflicted, when the ungodlie do triumph. This good men obserue manie-times, and it dismaiet them not a litle.

The troubles of  
the godlie dis-  
maie them  
sometimes.

As it did both King David, & also the Prophet Ieremiah, when the one said <sup>b</sup>, My feet were almost gone, my steps had welnere slipt.

<sup>b</sup> Psal. 73.

2. For I fretted at the foolish, when I saw the prosperitie of the wicked. For there are no bands in their death, but theie are lustie & strong. Theie are not in trouble as other mē, neither be theie plagued with other men.

3. Therefore pride is as a chaine vnto them, and crueltie couereth them as a garment.

4. Their eies stand-out for fatnes; theie haue more than their heart can wish. Theie are licentious, & speake wickedlie of their oppression: theie talke presumptuouslie. Theie

5. set their mouth against heauen, and their tongue walked through the earth, &c. Loe, these are the wicked, yet prosper theie al-

6. waie, and encrease in riches. Certainlie I haue

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*haue cleansed mine heart in vane; and washed mine handes in innocencie. For dailie haue I bine punished, and chastened euerie morning, &c. And the other exclaimed c, <sup>c</sup> Iere. 12, 1. wherefore doth the waie of the wicked prosper? Whie are al theie in wealth, that rebelliously transgresse? The reprobate also do marke this, and therbie with corrupt iudgements theie falselie imagine, first, that either there is no God at al <sup>d</sup>; or that he hath forgotten his seruantes which put their trust in him <sup>e</sup>; or that he doth neither gouerne the world, nor see their waies <sup>f</sup>: & secondlie that there is no life after this life <sup>g</sup>, nor iudgement to be feared <sup>h</sup>. Therefore saie theie <sup>i</sup>, Come, and let vs enioie the pleasures that are present; & let vs cherefullie vse the creatures as in youth. Let vs fill our selues with costlie wine, & ointments; & let the floure of life passe by vs. Let vs croune our selues with rose buds afore theie be withered. Let vs al be partakers of our wantonnesse, let vs leane some token of pleasure in euerie place: for that is our portion, and this is our lot. Let vs oppresse the poore that is righteous; let vs not spare the widowe, nor reuerence the white*

14.

1.

*What the reprobate do gather by the troubles of the godlie.*

<sup>d</sup> Psal. 10, 4.

<sup>e</sup> Psal. 10, 11.

<sup>f</sup> Ezek 9, 9.

<sup>g</sup> Wisd. 2, 2.

<sup>h</sup> Psal. 94, 7.

<sup>i</sup> Wisd. 2, 6.

7.

8.

9.

10.



## THE EPISTLE

haire of the aged that haue liued manie  
11. yeares. Let our strength be the lawe of un-  
righteousnes: for the thing that is feeble,  
12. is reprov'd as unprofitable. Therefore let vs  
defraud the righteous: for he is not for our  
profite, and he is contrarie to our doings: he  
checketh vs for offending against the lawe  
of God; and blameth vs as transgressors of  
13. discipline. He maketh his brag to haue the  
knowledge of God: and he calleth himselfe  
14. the sonne of the Lorde. He is made to re-  
15. proue our thoughtes. It greeneth vs to looke  
upon him: for his life is not like other mens:  
16. his waies are of an other facion. He coun-  
teth vs as bastardes, &c. Let vs examine  
19. him with rebukes and tormentes, that wee  
maie know his meekenes, and proue his pa-  
20. tience. Let vs condemne him vnto a shame-  
ful death: for he shalbe preserued, as he him-  
self saith, &c. Thus speak the reprobate Epi-  
cures of this world. And so of erroneous sup-  
positions, namelie that there is not, neither  
shal be a iudgemēt, theie do greedilie giue-  
ouer themselves vnto sinne; and are wholie  
resolved neuer to repent. Which Atheistes  
if euer theie did, I am perswaded theie  
swarme

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*swarme in our age: as the present state of  
this worlde can witnesse.*

*The blessed state  
of the righteous.*

*Notwithstanding, neither are the god-  
lie for al this to be out of hart; nor the wic-  
ked ouer-vanelie to insult. For both the  
righteous shal flourish like a palme tree<sup>k</sup>; &  
abide unmoueable like the mountanes a-  
bout Ierusalem<sup>l</sup>: & the wicked shal soone  
be cut-downe like the grasse<sup>m</sup>, and wither  
as the greene herbe. Because God wil arise,  
and his enemies shalbe scattered<sup>n</sup>; theie al-  
so which hate him, shal flie before him. As  
the smoke vanisheth: so wil he drine them  
awaie; and as the waxe melteth before the  
fire, so shal the wicked perish at the pre-  
sence of the Lord. For manie sorowes shal  
come to the wicked<sup>o</sup>. He wil breake their  
armes<sup>p</sup>; crush their bones with a scepter of  
iron<sup>q</sup>; and breake them into peeces like a  
potters vessel. He wil raine vpon them<sup>r</sup>  
snares, fire, and brimstone<sup>r</sup>; and bring them<sup>r</sup>  
at length into hel<sup>l</sup>, into euerlasting tor-  
mentes<sup>t</sup>, where shal be weeping and gna-  
shing of teeth<sup>u</sup>. Euenthis shalbe their por-  
tion<sup>x</sup>. The righteous shal see it, & reioice  
when he seeth the vengeance: he shal wash*

<sup>k</sup> Psal 92, 12.

<sup>l</sup> Psal. 125, 2.

<sup>m</sup> Psal. 37, 2.

<sup>n</sup> Psal. 68, 1.  
2.

*The heauie  
iudgements of  
God vpon the  
wicked.*

<sup>o</sup> Psal. 32, 10.

<sup>p</sup> Psal. 37, 17.

<sup>q</sup> Psal 2, 9.

<sup>r</sup> Psal. 11, 6.

<sup>r</sup> Psal 9, 17.

<sup>r</sup> Math 25, 41.

Luke 16, 25.

<sup>u</sup> Luke 13, 28.

<sup>x</sup> Psal. 11, 6.

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<sup>a</sup> Psal. 58, 10. his feetee in the blood of the wicked <sup>y</sup>.

The righteous, I saie, shal see it, & feare,  
and shal laugh at the destruction of the un-  
godlie man, saieng <sup>z</sup>, Behold the man which  
<sup>z</sup> Psal 52, 6. tooke not God for his strength, but trusted  
7. unto the multitude of his riches, and put his  
strength in his malice.

The wicked theie also in themselues  
<sup>a</sup> Wisd. 5, 3. shal freate for grieve of minde, and saie <sup>a</sup>,  
This is he whom we had sometime in deri-  
4. sion, and in a parable of reproch. We fooles  
thought his life madnes, and his end with-  
5. out hanour. How is he counted among the  
children of God: & his portion is among the  
8. Saints, &c. What hath pride profited vs? or  
what profit hath the pomp of riches broght  
9. vs? Al those things are passed-awaie like a  
shadowe, and as a post that passeth by, &c.

<sup>b</sup> Psal. 58, 11. And so al men shal acknowledge, howe  
there is a God which iudgeth the earth <sup>b</sup>.

The fruite of  
mediating vp-  
on the iudge-  
ments of God.

These thinges would the godlie hau:  
continualie in remembrance, doubtlesse nei-  
ther could the prosperitie of the wicked a-  
stonish, nor their own troublesome cōdition  
ouerthrow the, as it doth manie times: but

<sup>c</sup> Rom. 8, 35. boldlie both with Paul theie would saie <sup>c</sup>,  
who



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who shal separate vs frō the loue of Christ,  
 &c; and with Dauid protest<sup>d</sup>, that though <sup>d</sup> P/al. 23, 4.  
 theie should walke through the valleie of  
 death, yet they wil feare none euil, yea, they  
 wil not feare though the earth be moued,  
 & though the mountanes fal into the mids  
 of the scae. Because God is with them, <sup>e</sup> P/al. 46, 12.  
 and hath laide-up unspeakeable blessings  
 for them<sup>f</sup>; doth great things for them euen <sup>f</sup> P/al. 31, 19.  
 before the sonnes of men; and in the end too  
 wil aduance them vnto euerlasting glorie,  
 honor, and peace g. The wicked also in con- <sup>g</sup> Rom. 2, 10.  
 sidering these things must needes be terre-  
 fied from much wickednes. For the verie di-  
 uels when theie remember the iudgements  
 of the Lord do tremble againe<sup>h</sup>. <sup>h</sup> Iam. 2, 19.

Wherefore especialie (for other causes  
 I haue elsewhere specified in this my booke) <sup>The occasion</sup>  
 both for the comfort of the one sorte, and <sup>whie this Booke</sup>  
 for the terror of the other, I haue written <sup>was written.</sup>  
 this treatise following, wherein out of the  
 worde of God I haue proued, not onelie  
 that God wil (which thing manie Athe-  
 istes doe doubt, and manie vtterlie de-  
 nie) but also that God presentlie doth iudge  
 this worlde.

J v

For

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*For which causes I haue intituled the same, THE GENERAL SESSIONS, because there is not a man, whom God doth not, neither shal there be anie, whome he wil not iudge. At which iudgement howe he wil deale with vs, we are ignorant; what he maie do in his iustice, we know ful wel.*

*And therefore, as that good King, of an Heathen Prince, Philip of Macedon in his cheefe prosperitie thought it the readiest waie to deteine him both from insulting prouddie ouer his vanquished enimies the Athenians: and from oppressing tyrannicalie his distressed subiectes the Grecians, if he were tolde euerie morning that he was a man; and as the noble men of Ethiopia had alwaies whensoever theie went abroad, a crosse, and a basen of golde filled ful with earth born before them, that the one might put them in remembrance that earth must be resolued into earth, and the other renue the memorie of Christ his passion; and as the Egyptians at al their solemne banquets had the image of death laide before their faces, that the sight thereof might withdrawe them from defiling themselves with*

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*with those vices which commonlie doe followe after rioting, and bellie-cheere; and finalie as S. Ierome, whether he did eate, or drinke, or whatsoeuer he did, seemed to heare the terrible trumpet sounding unto iudgement: so the readiest waie to please God, and to auoide his heauie indignation, is, in our prosperitie while the euil daies come not, euerie morning with Philip to cal into minde that we are men; when we are abroad with the noble men of Ethiopia to thinke that we are but earth; in our feastinges and triumphes, with the Egyptians to fore-think what we shalbe; and with good S. Ierome in whatsoeuer we are doing to remember that a iudgement there must be, yea and is neere at hand, at which God wil bring euerie worke into iudgement with euerie secreete thing whether it be good or euil<sup>i</sup>. For theie which cal into minde what* <sup>i Eccles. 12, 14.</sup> *theie haue bine, haue theie anie grace, wil blush; what theie are, wil be humble; what theie maie be, wil tremble.*

*And this treatise, Right Honorable, I* <sup>Causer of this dedication.</sup> *thinke most meete to come from your Honors hands into the world. First in respect of*  
*my*

"Ogers, I.



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*my selfe. For greatlie I doe knowe, and confesse that I haue bine bound vnto your Honor for manie great wordes of encouragement which it hath pleased you to giue me, but especialie for that fauour which of late I found at your Honors handes, and that when I least looked for the same: the Lorde requite you for it, and make me thankeful.*

*Secondlie in respect of the highnes of your calling. For being, as you are appointed the chieftest Iusticer vnder God and her Maiestie in this realme, mee thinkes none either ought sooner to be a reader, or wil more gladlie be a patron, of God his iudgements than your Honor.*

*Last of al, in respect of their profite, who are inferior persons both in the Church and common-weale. For sure I am, the more your Honor calleth into minde, which thing your wisdomes cannot be ignorant of, the condition of the godlie in this life, the more you wil being their special Patron by office administer both comfort vnto them, which theie haue neede of; and encouragement, being manie waies by the wicked, which make a praie of them, dismaied, while there  
is*

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is none almost wil helpe. Thus I surcesse;  
beseeching both your Honor in good part to  
accept these my labors; and our Saniour  
Christ, who is ordeined of God a iudge of  
quicke & of dead<sup>k</sup>, euerlastingly to blesse *Act. 10, 42.*  
you, & the virtuous Ladie your wife, with  
your children, and familie. The 20. daie of  
November Anno 1581.

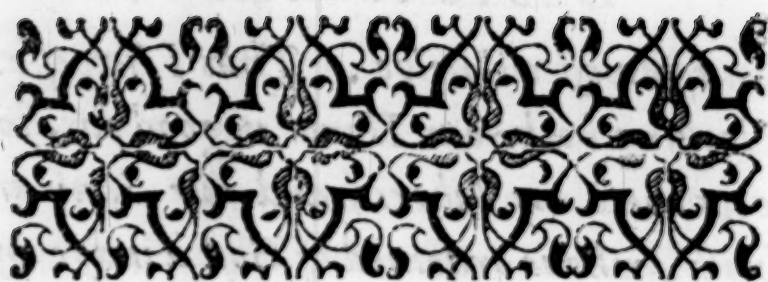
At your Honors commandement,

THO. ROGERS.

Faultes escaped.

Page 8. in the margine read, Iauel Epit. p. 29. in the mar-  
gine r. Gal p. 31. line 3. r. doe theie. p. 31. l. 11. r. new heauen  
p. 73. in the margine r. Smetonius. p. 74. l. 17. read by authoritie.  
p. 88. in the margine r. g. Gen. 6. 3.

ogers, T.



## The contents.

- 1 **T**HAT it is not onelie comfortable for the godlie to heare; but also commendable for euerie Christian reuerendlie to entertaine of the second comming of our Sauour Christ.
- 2 Whether there shalbe an end of this world; a resurrection of the flesh, and a general iudgement, or no.
- 3 Against such as thinke how the world neither had beginning, nor shal haue an end.
- 4 Against them which allowe the beginning, but denie the end of this world.
- 5 Against the Manichies, and their adherenets, who saie there shalbe no general iudgement, nor resurrection of mankinde.
- 6 Against H. N. or the Familie of loue, who thinke that nowe the daie of iudgement is come.
- 7 Against the fauourers of Hymeneus, and Philatus, who saide that the Resurrection is alreadie past.
- 8 Against the Saturnians, Valentinians &c. who denie the resurrection of the flesh.
- 9 That vndoubtedlie there shalbe a general iudgement of al flesh.
- 10 Whether God doe iudge this present worlde,  
or

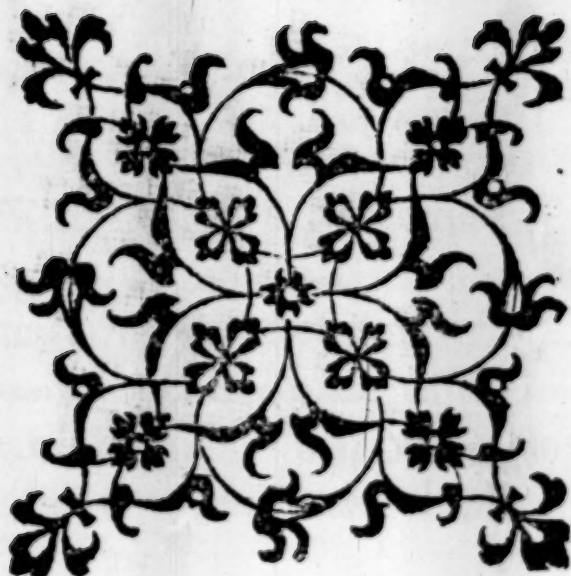


## *The contents.*

or no.

- 11 Howe God doth iudge mankinde in this present world.
- 12 Whether al the wicked be iudged in this world; and whie theie are suffered, in the opinion of man, to flourish.
- 13 Causes whie the godlie are afflicted.
- 14 That the godlie deseruedlie for their sinnes are punished.
- 15 That none be perfectlie righteous in this world.
- 16 Whether the sainctes in this world endure greater affliction than other men; and whie theie doe so.
- 17 Where the bodies and soules of men doe remaine vntil the daie of iudgement.

FINIS.







## CHAP. 1.

*That it is not onelie comfortable vnto the  
godlie to heare; but also commendable  
for euerie Christian; reuerendlie  
to entreat of the seconde  
comming of our Sa-  
uour Christ.*



THIS is the nature of  
all men generalie, bee  
they bad or good, that  
what theie loue, wan-  
ting it, theie long for.  
As the couetous for  
profite; the epicure for  
pleasure; the bondman for libertie; the  
banished for his native countrie. So doe  
Christians for the cōming of their Christ:  
and that so much the more earnestlie as  
heauenlie ioies are better than the com-  
fort of this world; & the felicitie to come  
more excellent and surpassing than prof-  
A peri-



A discourse Apologetical

peritie present, betweene which there is no comparison.

Hence the faithful doe crie, *Come Lord Iesus*<sup>a</sup>. And therefore, as theie long exceedinglie for his returne: so doe theie a thousand times more hartlie reioice, when theie heare but an inkeling that he is at hande, than doe worldlinges at the newes of anie profit towards them.

<sup>a</sup> *Reue. 22, 20.*

*Aduersaries to this doctrine.*

*The occasion whie this discourse was written.*

Which of late theie haue notablie declared, especialie in England, by the wel acceptation of a treatise, to this purpose entituled, *Of the ende of this worlde, and second comming of Christ &c.* A work both liked of the godlie, allowed of the learned, wel bought-up of al sortes, and often imprinted in a smale time. Notwithstanding, what through the securitie of Atheistes; the malice of Heretiks; y<sup>e</sup> ignorāce (shal I cal it ennie rather, or both?) of som it hath bene oppugned, & vndiscretelie, vnorderly, & vncharitably cōdēned. Wherefore, knowing how thākfully, and gladlie the virtuous of this land haue accepted that worke; and seeing how vnchristianlie others haue condemned the same, I haue thought it my duetie, hauiug now some leasure, and being some instrument of bringing that discourse in-  
to

of God his general iudgement.

to our English tongue, both for the comfort of y<sup>e</sup> one sort, and confutation of y<sup>e</sup> other, to entreat once-againe of the second comming of Christ. And surelie it is not vane curiositie either for me to write, or for anie christian to thinke thereof; but mere security wer it, either quite to forget or but seldome to cal y<sup>e</sup> same to mind. For is it cōmēdable to prognosticat y<sup>e</sup> seasons of the weather for the safetie of y<sup>e</sup> body; & it is not cōmendable to search-out the time of our redēption; so farfoorth as the word of God wil permit, for our euerlasting welfare? Are they rebuked which regarded not <sup>b</sup>, and cōmēded that search-foorth <sup>c</sup> when, & what time the first cōm-  
ming of our sauour should be; and shal theie be blameles y<sup>e</sup> seeke not earnestlie for his second cōming? Shal our sauior so gratiousslie foreshew y<sup>e</sup> signes immediatly before his cōming <sup>d</sup>, and shal we neglect them? Shal he tel vs, that when we see al those thinges doe come, he is at the doores <sup>e</sup>, & shal we thinke with mockers, that he wil not come at al, or not so sone? Shal he, as our Lorde and master, command vs to watch <sup>g</sup>, to take heede <sup>h</sup>, to praie <sup>i</sup>, to looke-vp, & lift-vp our headsk, when those tokens do but begin to come

<sup>b</sup> Luk. 12, 36.

<sup>c</sup> 1. Pet. 1, 10, 11.

<sup>d</sup> Matt. 24, 30.  
4. &c.

Mark. 13, 4.  
5. &c.

<sup>e</sup> Mat. 24, 33.

<sup>f</sup> 2. Pet. 3, 3, 4.

<sup>g</sup> Matt. 24, 42,  
43. &c.

Mat. 25, 13.

<sup>h</sup> Mark 13, 23.

<sup>i</sup> Luk. 21, 36.

<sup>k</sup> Luk. 21, 28.



## A discourse Apologetical

our redemption draweth neere, and shal not we obeie him? O most wretched we, if we doe not; but blessed, if we do! For, *blessed is that servant whome his master,*

<sup>1</sup> *Mat. 24, 46. when he commeth, shal finde so doing!*

*The signe of this  
areatise.*

My mind is not to set an houre, à daie, à yeere, or anie season of his comming, that were extreme impietie: but my purpose is, through Gods assistance, to proue especialie that he wil come, how soone no man knoweth, *no not the An-*

<sup>m</sup> *Mat. 24. 36. gels of heauen* m, and that to keepe both my selfe, and others from securitie. For he which thinketh the end of al thinges to be at hande, as faith à right learned

<sup>a</sup> *N. Hemin-  
gius in cap. 4. e.  
pist. 1. Pet.*

*man<sup>n</sup>, wil flie sin for feare of punishment; con-  
tinue in godlines in hope of the promises; en-  
dure aduersitie through the cogitation of glo-  
rie; and in prosperitie be meeke, through thin-  
king of the blessed immortalitie to come, of  
which theie onelie shalbe partakers, which  
retcine faith and à good conscience vnto the  
end. For theie who finish their lues on this  
wise, shal come vnto God euē the end of their  
desires, who shalbe seene without end, alwaies  
loued, and neuer loathed, and ever praised,  
but neuer misliked. And then at length shal-  
be fulfilled that canticle, Blessed are theie  
which dwel in thine house, ô Lord, for euer  
and*



of God his general iudgement.

and euer, theie shal praise thee.

## CHAP. 2.

Whether there shalbe an ende of this world; a  
resurrection of the flesh; and a gene-  
ral iudgement, or no.

There is nothing so certaine, but it  
hath beene denied; nor anie thing so  
necessarie to be beleueed, but it hath bin  
doubted-of; nor anie thing so profitable  
for Common-weales, but it hath beene  
spoken-against; nor anie thing so godlie,  
but it hath beene oppugned.

What so certaine as that there is a God?  
yet haue some denied the same, as Dia-  
goras, Theodorus<sup>a</sup>, and others<sup>b</sup>.

What so necessary as that sinners should  
repent? yet haue the Montanistes<sup>c</sup>, and  
the Nouatians<sup>d</sup> defended that it is both  
needelesse, and bootelesse so to doe.  
What more profitable than gouernment  
in a Common-weale? yet haue the Ar-  
rians<sup>e</sup>, and the Anabaptistes of our time  
finueighed against the same. And what  
more godlie than to thinke the worlde  
shal haue an ende; al flesh shal rise-againe,  
and appeare before the iudgement-seat

<sup>a</sup> Cice. de Nat.

Deor. lib 1.

<sup>b</sup> Epist. of Iude  
vers. 4.Theodores. lib.  
de principiis.<sup>c</sup> Hierom. lib. 2.  
aduersus Iouin.<sup>d</sup> Dionys. Alex.  
apud Euseb. lib.  
6. cap. 43.<sup>e</sup> Theodoret. lib.  
2. cap. 31.<sup>f</sup> Melanct. in  
locis suis cõmū.  
Tit. de Baptis.  
Infantium.Georg. Maior,  
Tom. 3.Hom. suarum.  
fol. 129.  
b. 572.

## A discourse Apologetical

of Iesus Christ? yet haue there bine monstrous, and heretical opinions hereabout.

*¶ Hector Boëthius lib. 2, ca. 3.*

*h. 2. Pet. 3, 3.*

*¶ Eccles. hist. Cent. 3, cap. 11.*

*¶ Irenæus li. 5.*

For some haue flatlie, but most blasphemouslie giuen-out that the worlde neither had beginning, nor shal haue end: so did the Priestes, and Magicians of Babylon g, with certaine Philosophers. Some, though it had a beginning, that it shal haue none ende, as do the mockers of whome Saint Peter prophecied h, and we heare of in our time. Some haue altogether denied y general iudgement, as the Manichies, & ci. Some haue granted y last iudgement, but denied the resurrection of the flesh, as the Saturnians k, the Valentinians, the Marcians, the Cerdo- nites, and manie moe.

Which damnable and cursed opinions I would not haue recited, but suffered them to be buried, as be the Authors, were I not perswaded that in these daies, Satan by his ministers had sowed the like ful-thicke in the heartes of manie men; and therefore that it were verie needeful, that theie were both written-against in Bookes for the posteritie to come, and inueighed-against moſte

zea-

of God his general iudgement.

zealouſſie with tongue for à preſent profite.

Wherefore againſt al, and euerie of theſe opinions ſomewhat, according to the meaſure of that grace which God ſhal giue me.

## CHAP. 3.

*Against ſuch as thinke howe the worlde neither had beginning, nor ſhal haue an end,*



Vndrie arguments to defende their damnable opinion do theie bring, who thinke the world hath bine, and ſhalbe euerlaſting.

First theie ſaie with Aristotle <sup>1. Argument.</sup> <sup>2. Arist. lib. de Cal. & Phy. li. 8</sup> Of nothing nothing can bee made. Therefore ſeeing the world cannot be made of nothing, it muſt of neceſſite be eternal.

I aunſwere, Certaine it is of nothing

A 4 no

ogers, 1.



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no creature can make any thing: but God who doeth whatsoever he wil both in heaven and earth, of nothing can make whatsoever he list.

O Lord of hostes, God of Israel, thou hast  
<sup>b</sup> Isai. 37, 16. made the heaven, and the earth b.

Thou hast made the heaven and the earth  
 by thy great power, and there is nothing hard  
<sup>c</sup> Jerem. 32, 17. unto thee c.

Thou hast afore-time laide the foundati-  
<sup>d</sup> Psal. 102, 25. on of the earth d, and the heavens are the  
 worke of thine bandes, theie shal perish, but  
 26. thou shalt endure; even theie al shal waxe  
 olde as doth à garment; as à vesture shalt  
 thou change them, and theie shalbe changed.  
 27. But thou art the same, and thie yeares shal  
 not faile.

Let al the earth feare the Lord e, let al  
<sup>e</sup> Psal. 33, 8. that dwel in the worlde feare him. For he  
 9. spake, and it was done; he commanded, and it  
 stode.

Of nothing he did make the worlde f.  
<sup>f</sup> Wisd. 11, 14.

Therefore no good reason is it, but à  
 meere fallacie, to saie, because we cannot  
 make of nothing some-what, therefore  
 2. Argument. God cannot; or because man doth not,  
<sup>g</sup> Iauel. epist. in therefore God did not.  
 lib. 1. Arist. de  
 Celo tract. 4. c. 5

Secondlie, saith Iauel, g according to  
 the minde of Aristotle, Al men thinke  
 The Maior. that

of God his general iudgement.

that heauen is Gods abiding place. But an e- *The Minor.*  
ternal thing cannot haue a corruptible place.  
For the place, and the thing placed must haue  
like proportion <sup>h</sup>.

Therefore heauen, which is supposed to be <sup>h</sup> *Arist. Phys.*  
God his abiding place, is eternal, as God is. <sup>lib. 4.</sup> *Conclusion.*

I answered, the Maior is false. For al  
men thinke not that heauen is Gods abi-  
ding place. For Salomon wiselie <sup>i</sup>, Behold <sup>i</sup> *1. King. 8, 17.*  
the heauen, and heauens of al heauens, are <sup>2</sup> *Chron. 6, 18.*  
not able to containe thee. And Bernard no-  
tablie <sup>k</sup>, Whether then is the beloued gone <sup>k</sup> *Bern. de tri-*  
from the beloued, and we will seeke him? <sup>plici coherencia</sup>  
Where is he? What said I, wretch that I am? <sup>vinculorum</sup>  
But where is he not? He is higher than hea- <sup>serui.</sup>  
uen, deeper then hel, broader than the earth,  
huger than the sea. He is nowhere, and yet  
is euerie where, because he is neither absent  
from anie, nor contained in anie place.

But God saith by the Prophet Isaia <sup>l</sup>, <sup>l</sup> *Isaie. 66, 1.*  
Heauen is my seate, and earth is my foote-  
stoole. I grant: so doth the Spirite of God  
in S. Peter saie <sup>m</sup>; The eyes of the Lorde are <sup>m</sup> *1. Pet. 3, 12.*  
ouer the righteous, and his eares are open un-  
to their praiers; and the face of the Lorde is  
vpon them that doe euil. Yet hath not God  
either eies, eares, or face. But it is an vsual  
phraze of the Scripture to giue vnto God  
members, actions, and affections of man for

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our capacitie, & understanding, saith Hemmingius<sup>n</sup>, by the figure *Anthropopathie*: and by à certaine excellencie he is said to be in heauen, as proueth Zanchius<sup>o</sup>. For the eies of God signifie his fauour; his eares, his willingnes to heare; and his face, his displeasure, saith Thomas Aquinas<sup>p</sup>. And though it cannot be doubted that God is euerie-where: yet is he so in heauen, as in respect thereof, he seemeth not to be in earth at al, as maie appeare in Bernard<sup>q</sup>.

<sup>n</sup> Hemmingius  
in c. 3. epist. 1.  
Pet.

<sup>o</sup> Zanch. de tri-  
bus Elohim p. 1.  
lib. 1. c. 4.

<sup>p</sup> Tho. Aquin.  
in cap. 3. Pet. 1.

<sup>q</sup> Bern. in ex-  
plic. Psal 90,  
serm. 1.

3. Argument.

The Maior.

Thirdlie, and last of al (to omit the other vane reasons vsed of the Philosophers) saie theie: *It is impossible that God who is infinite, either could, or maie be euerlastingle idle.*

The Minor.

*But God both had bine idle, if the worlde had not continued frō euerlasting; and should be idle, if it continue not euermore.*

The Conclusion.

*Therefore, theie conclude, the world hath bine, and shalbe euerlasting.*

I answer, the Minor containeth à fallacie fetcht from no cause, as if it were à cause. For it followeth not that God should be idle, though he made not the worlde from euerlasting. For his workes are eternal in himselfe, though none of them appeare outwardlie.

Nowe, if anie be not yet satisfied, but wil



of God his general iudgement.

wil needes knowe, what God was about before the world was made, I answere, yet not I, but Augustine<sup>r</sup>, *He was preparing of hel for al such as curiously enquire there-about*. If yet not satisfied, hee wil further demaund, what he wil doe, when the world hath an end, not Augustine but I make answere, hee wil not cease from tormenting thee, and such like in hel, and also reioyce with his sancts in perpetual blisse.

## CHAP. 4.

*Against them which allowe the beginning, but denie the end of this world.*

**S**Aint Peter through the spirit of God did foretel, that in the last daies mockers shoulde come, who wil deride, and scoffe at the doctrine of the worlds consummation. Whose wordes, because they are continualie to be fixed in mind, I wil recite as I finde them placed in the sacred Bible.

*This first vnderstand, saith S. Peter, that there shal come in the last daies mockers, which shal walke after their lustes, and saie,*  
where

<sup>a</sup> 2. Pet. 3. 3.

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4. where is the promise of his comming? For  
 since the fathers died, al thinges continue a-  
 5. like from the beginning of the creation. For  
 this theie willinglie knowe not, that the hea-  
 uens were of olde, and the earth that was of  
 the water, and by the water, by the worde of  
 6. God. Wherefore the worlde that then was,  
 7. perished, and ouerflowed with water. But the  
 heauens, and earth which are nowe, are kept  
 by the same word in store, and reserued unto  
 fire against the daie of iudgement, and of the  
 destruction of vngodlie men.

In which wordes among other nota-  
 ble pointes, these are chiefelie to be con-  
 sidered for this place. First, the speakers,  
 who they are; secondlie, the arguments  
 which they do vse; thirdlie, the answere  
 of the Apostle; last of al, the manner of  
 the worlds destruction.

The enemies of this doctrine are de-  
 scribed here to be mockers, such as deride  
 al religion; and walke after their lustes, not  
 according to Gods word. Therefore none  
 wil impugne this comfortable doctrine,  
 but such as are meere Epicures for their  
 leude conuersation, and Atheists for their  
 diuelish opinions.

1. Arguments.

One argument which they doe vse, is  
 this: Since the fathers died, al things conti-  
 nue

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*me alike from the beginning of the creation. Therefore they shal continue after vs, and after our posteritie too at one staie, as they haue done, neither is there anie iudgement to bee feared, nor resurrection to be hoped for.*

Vnto this vngodlie assertion the Apostle answereth by an argument taken from y<sup>e</sup> vndoubted historie of the floud. which historie, he saith, they against their conscience denie, who be of opinion that the world shal haue none end. For he denieth that euer the worlde was drowned with water, who denieth that the worlde shalbe destroyed: yea, he thinketh that the Raine-bowe, *which is the signe of the conuenant betweene God and vs* <sup>b</sup>, is but a toie to mocke men with al. For we are to thinke, and learne vndoubtedly by that great punishment, First, that the worlde and al therein, was made to serue for the vse of the godlie and virtuous, not of the wicked; and that the saincts of God everlastinglie shal enioie the same, the reprobate being cast into vtter condemnation.

*S. Peters answered vnto Atheistes.*

<sup>b</sup>. Gen. 9, 13.

Secondlie we must thinke, that God assuredlie wil punish wickednes, although he haue promised, and the Raine-bowe doth witnes, that he wil not ouerwhelme the



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Colors of the  
Raine-bow, and  
what they signi-  
fie.

the world again with an vniuersal floud,  
but consume it with fire. For which cause  
he hath set diuers colors in the Rain-bow  
as blew principallie, and red : whereof the  
one sheweth howe it hath bene drow-  
ned, the other howe it shalbe consumed  
with fire.

Al these things, saith Peter, doe these  
Atheists and Epicures euen contrarie to  
their verie conscience, denie. And there-  
fore there needeth none other confutati-  
on, but onelie to laie before them either  
the historie of Noahs floud, or the Raine-  
bowe in the cloudes. For beholding ei-  
ther of them, they cannot choole but cō-  
fesse that the world must haue an ende.

2. Argument.

Another of their arguments, is this:  
*Had God minded to bring the world unto an  
end, he would haue done so before this. But  
seeing it hath continued these 5500. yeres, &  
upwarde : likelie it is that euermore it shal  
endure.*

Answer.

Thus do they miserablie deceiue them-  
selues, saith Peter in effect, not conside-  
ring that God being eternal, is not enclu-  
ded within the compasse of anie time. *For  
one daie is with the Lorde as a thousande  
yeares, and a thousande yeares, as one daie.*  
Therefore it followeth not, because hee  
differ-

2. Pet. 3.

8.

of God his general iudgement.

differreth the destruction of the worlde,  
that he wil not make an end thereof. *But*  
*hee is patient toward vs, and would haue no*  
*man to perish, but would al men to come vn-*  
*to repentance.* The cause then whie it is *Whie the world*  
not yet vtterlie ouerthrowne, is his great, *hath continued*  
and infinite mercie, for our euerlasting *to this daie.*  
welfare. *For the patience, long-sufferance,*  
*and bountifulnes of God, leadeth vnto re-*  
*pentance* <sup>d</sup>. So did he spare the old world <sup>d Rom. 2, 4.</sup>  
an hundred and twentie yeares before he  
drowned it <sup>e</sup>; and Ierusalem 40. yeares <sup>e Gen. 6, 3.</sup>  
after Christ his death before he destroyed  
the same <sup>f</sup>. It is therefore a special cause <sup>f Ecclesi. hist.</sup>  
whie wee shoulde seeke to please so gra- <sup>Cent. I. lib. 2. c.</sup>  
tious, and merciful à God, no cause to <sup>14. fol. 664.</sup>  
make vs secure.

The manner of the worlds destructi- *The manner of*  
on at the day of iudgement, is signified *the worlds de-*  
by à comparisson. For as the worlde in *struction.*  
time passed for the wickednesse of men  
was after à sort destroyed with water: so  
it shall burne, and bee consumed with  
fire. And that, both for a signe of the e- *Whie the world*  
ternal paines, which y vngodlie shal en- *must be consu-*  
dure; and also for the purging and repai- *med with fire.*  
ring of the world. For as filthily diseased  
persons infect the places where they are:  
so

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so haue the wicked polluted this worlde with their manifolde sinnes. Therefore it must be purged with fire, that it maie be a meete, fit, and pleasant theatre, as it were, both for Angels, and the chosen seruants of God with Christ for euermore.

## CHAP. 5.

*Against the Manichies, and their adherents, who saie there shalbe no general iudgement, nor resurrection of mankind.*

**T**Heie who denie the general iudgement to come, are diuers, & of diuers opinions. For some doe holde that it shal not be at al; some, that it is nowe; and some, that it is alreadie past. The first sort are Manichies; the seconde H. N. or the Familie of Loue; the laste the fauorers of Hymeneus and Philetus<sup>a</sup> as the Familie of Loue. Al wicked, heretical, and abominable. For prooffe whereof they al doe bring, not humaine reason altogether, as they did whom alreadie we haue confuted; but they abuse y<sup>e</sup> diuine Scripture, as shal appeare. Of euerie of these therefore  
as

<sup>a</sup>. 2. Tim. 2, 17.  
18.



of God his general iudgement,

as they stand.

The Manichies, and their adherents, to 1. Obiection.

proue that there shalbe no general iudgement, doe bring-out first a place out of the thirde of Iohn, where it is thus writ-

ten: *b God sent not his sonne into the world, that hee shoulde condemne the world, but that the worlde through him might be saued.* *b Iohn. 3, 17.*

If therefore, saie they, hee came not to condemne the world, it shal not be iudged.

Against which their allegation I might bring a contrarie place out of the same Gospel, where our Sauour saith, *c I am*

*come vnto iudgement into this world,* and so *c. Iohn. 9 39.*

let one place answere vnto the other. But

I answere, there is a two-folde comming

of our Sauour Christ, a first, and a se- *A twofold com-  
ming of Christ.*

conde; the first is past, the seconde is to

come.

The principal cause of his first cōming

was not to condemne, but to be condem-

ned; the principal cause of his seconde

shalbe to execute iustice, iustice with se-

ueritie vpon the reprobate, iustice with

mercie vpon his elect, yet iustice vpon

both, vpon the one sort for imbracing

his Gospel by a liuelie faith vnto their

saluation, vpon the other for contem-

B

ning

*Whie Christ  
came in the  
flesh.*

*Whie Christ wil  
come.*

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ning the same vnto their vtter condemnation. Therefore according to his diuerse commings hee beareth the persons of diuerse men, in his first comming of a priest, whose part is both to teach, and to offer sacrifice: in his seconde of a iudge, whose duetie we haue shewen.

2. Obiection.

<sup>d</sup> Iohn 3, 18.

Secondlie, theie cite this place out of the same Chapter of Iohn <sup>d</sup>, *He that beleeueth in him (which is Christ) shal not bee condemned: but hee that beleeueth not, is condemned alreadie; because he beleeueth not in the name of the onelie begotten sonne of God.* They saie therefore <sup>e</sup>, *If he who beleeueth, shal not come into iudgement, and* 27. *he who beleeueth not, is condemned alreadie; where are they whom hee shal iudge at the daie of iudgement?* In effect, if none are to bee iudged, there shalbe no iudgement.

<sup>e</sup> August. de agone Christ. cap.

A twofold iudgement of Christ.

<sup>f</sup> Rom. 2.

I answer; first touching the righteous who beleeue, that, though they shal not bee condemned, yet that they shal bee iudged. For Christ wil rewarde euery-man according vnto his workes <sup>f</sup>. There is then a iudgement of saluation, and a iudgement of condemnation. The righteous shalbe iudged, yet not condemned, but quited by proclamation: the wicked shalbe



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shalbe iudged, and condemned both by God, and the countrie, that is by their owne conscience, and al the Angels in heauen.

Secondlie, against the wicked I saie with our Sauour, because they beleue not, they are condemned. But doth it followe thereof that they shal not bee iudged? I beleue not. For it is a phrase v-  
sed much in y<sup>e</sup> holie Scripture, to take the time present for the time to come g. As, *cursed be he h*; or more plainelie, *cursed is euerie man i that continueth not in al things, which are written in the booke of the Lawe to do them*. It is not, *Cursed shalbe e- uerie man*, but, *Cursed is euerie man &c.* For God hath signified what shal become of vnbeleeuers, and wicked men; onlie there lacketh but pronouncing of sentence at his general Sessions. So saith Saint Augu-  
stine k, *He that beleueneth not, is now iudged, that is, condemned by the foreknowledge of God, who knoweth what hangeth ouer the heads of vnbeleeuers*. And verie notablie in another place he saith l: *Iudgement hath not yet appeared, and yet iudgement is come. For the Lord knoweth who are his: hee knoweth who are to be crowned, & who to be*

g. August. de a-  
gone Christiano.  
Cap. 27.

Theophylactus  
in cap. 23. Lucae.

h Deut. 27, 26.

i Gal. 3, 10.

k August. de a-  
gone Christiano  
cap. 27.

l August. in 3.  
cap. Ioan.



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*burned : He knoweth his wheate , and hee knoweth his chaffe : He knoweth his good corne, and he knoweth his tares . He who beleeueth not, is now condemned.*

*The state of the wicked euen in this world.*

By which their obiection , occasion is giuen for our profit and comfort to consider these three things . Firſte , the wretched ſtate of the wicked , theie are *condemned* , that is , in the eies of the Almightye theie goe euen with their handes bound; their feete fettred; and their necks be in cords, onely theie tarie but for theſe wordes , *Hangman, diſpatch them; or, Tormentors, ſpare them not ; or, as our Sauour ſaith,* <sup>m</sup> *Depart from me you curſſed into eueraſting fire &c.* Secondly, the cauſe of their miſerie, *Unbeleefe*. It is in themſelues, not in God that they are condemned . For, *God woulde haue al men ſaued , and come vnto the knowledg of the trueth,* <sup>n</sup> *He that beleeueth not, is condemned*, as in an other place, <sup>o</sup> *He that beleeueth not , ſhal not ſee life, but the wrath of God abideth vpon him.* Thirde lie, the waie to auoide this condemnation , euen *To beleene* . Laſte of al, among other vane argumentes theie alledge theſe wordes of our Sauour p , *If* <sup>p</sup> *any man heare my wordes and beleene not, I iudge him not : for I came not to iudge the world,*

<sup>m</sup> *Maſh. 25. 41*

<sup>n</sup> *1. Tim. 2. 4.*

<sup>o</sup> *John 3. 36.*

3. *Obiection.*

<sup>p</sup> *John 12, 47.*

of God his general iudgement.

*worlde, but to saue the world.* Wherebie they wil conclude howe there shalbe no general iudgement.

Vnto which place I saie, that as was their first, so must this also bee vnderstoode of his first cōming, when he iudged not. For at that time he brought, and preached not the Lawe, but the Gospel, wherebie he declared howe, and which waie they might escape the bitter, and byting curse of God his heauie indignation, and be saued, euen if they receaued the recōciliation promised, which was himselfe, by faith.

In his seconde comming he wil iudge the worlde. For so is it plainelie set downe: *q We shal al appeare before the iudgement seate of Christ.* And yet more plainlie, if plainer it may be, *We must al appeare before the iudgement seate of Christ, that euerie man maie receiue the thinges which are done in his bodie, according to that he hath done, whether it be good or euil.* In which places the wordes of the Apostle are most diligentlie to be considerd, one saith, *we shal*, the other, *we must*, both of them import à necessitie of à iudgement to come, and that of *al* men: monie shal not saue the rich man; nor might the ho-

<sup>9</sup> Rom. 14, 10.

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norable; nor learning, the student; nor yeeres, the aged; nor weakenes, the sicke; nor anie thing, anie man, but *Al* must appeare, and that before the Iudgement seate of Christ, where he wil shewe himselfe to his foes terrible, but amiable to his friendes.

## CHAP. 6.

*Against H.N. or the Familie of Loue,  
who thinke that nowe the daie of  
iudgement is come.*

**A**Mong al the sectes which haue bene since the Apostles time, I am perswaded there is not one which hath bene either more foolishlie fantastical, or more miserablie caried-away from y<sup>e</sup> truth vnto fables, & fantasies of mans grosse inuention, than (I onelie except the most blasphemous companie of Papists) that new disordered *Familie of Loue*, as theie cal it. And among al their errors, displaied by one, battered by another, & ouerthrown by a thirde, I verilie doe thinke there is not one which for impietie is more abhominable, than that which theie haue concerning the daie of iudgement.

When



of God his general iudgement.

When I name the *Familie of Loue*, I *Who are the*  
 vnderstand so many as know and defend *Familie of Loue.*  
 the errors of H.N. not those who knowe  
 them not, much lesse defend them. For e-  
 uerie one which leaneth vnto the sect, is  
 not priue to their errors <sup>a</sup>. For the il-lu- <sup>a</sup> *In the dis-*  
 minate Elders knowe right wel, that ma- *plaieng of the*  
 nie which fauor them for the open shew *Familie of Loue,*  
 of godlines that they see in them, would *h. ase H. 4. Art. 6*  
 vtterlie abhor them, if they knew the dā- *6.*  
 nable heresies <sup>b</sup> *Which priuile they bring-* <sup>b</sup> *2. Pet. 2. 1.*  
 in. Therefore like subtile fellowes <sup>c</sup> they <sup>c</sup> *Ephes. 4. 14.*  
 disclose not them-selues but onelie vnto  
 such, as be either of no religion at al, & so  
 readie like waxe to receiue the print of al  
 opinions; or sworne enimies, against  
 the Gospel of Christ; as for those, who  
 zealouslie doe hunger and thirst after  
 righteousness, and abhor al wicked opini-  
 ons contrarie to the worde of God, they  
 make such not acquainted with their er-  
 rors, but feede them with faire wordes,  
 as they can wel enough, either to make  
 them in time euen *to denie the Lord which*  
*hath bought them* <sup>d</sup>, and so bring vpon them <sup>d</sup> *2. Pet. 2. 1.*  
*selues swift damnation*; or to be some coun-  
 tenance vnto their cursed sect. For who  
 neuer seeing their bookes, nor hearing of  
 their errors, would thinke that to bee a

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Familie of vngodlines, & heresies, which so discrete men, sober women, so ancient fathers, so graue and so godlie matrons, doe fauor? Oh the subtiltie of Satan! Oh the deceit and craft of men! O dangerous daies! O time of trial!

Notwithstanding, as the venemous Adder lurketh manie times vnder the greenest grasle; and as euerie thing which glittereth is not gold: so vnder their faire shew of a vertuous life, the elders doe hide venemous opinions; and though theie haue the shew of Godlines: yet they denie the power therof. Euen tares they be, like wheat<sup>f</sup>; false Prophetes vnder sheepes cloathing<sup>g</sup>; seducers, yet like the ministers of righteousness<sup>h</sup>; and as Cyril<sup>i</sup> saith, such as bite lik wolues though they would faine seme euē as simple<sup>k</sup> as sheep, & so louing as lambes. As their opinions extant to be seene, & iudged of al men do sufficientlie declare; and shal appear euen by their errors which theie haue concerning the daie of iudgement, had they no moe but them.

And what are theie? I saide in the title of this Chapter, and also in an other place<sup>l</sup>, howe theie holde not onelie that the daie of iudgement is now; but also that

<sup>e</sup> 2. Tim. 3, 5.

<sup>f</sup> Matt. 13, 24.

<sup>g</sup> 2. Cor. 11, 14.

<sup>h</sup> 2. Cor. 11, 15.

<sup>i</sup> Cyril. Carech.

4. de decem dog-  
mat.

<sup>k</sup> E. R. one of  
the Familie in  
his Epist. sent  
vnto M. Iohn  
Rogers, and is  
to be found a-  
mong the Epist.

annexed vnto  
the displaieng  
of the Familie.  
leafe L. 6.

<sup>l</sup> Afore, Chap. 5.  
page. 16.



of God his general iudgement.

that is alreadie past, as in the chapter following shalbe proued. For confirmation of their former opinion, I wil not frame an argument, as I might wel, and one doth wittilie, by the verie wordes of H.N. after this sort, *Whatsoeuer the vngodded, or unilluminated Men out of the imagination, or Riches of their owne Knowledge, and of their Learnednesse of the Scriptures bring-foorth, institute, preach, and teach, is assuredlie al false, and lies, seducing, & deceitful m.* But the vngodded, or unilluminated <sup>m H.N. in his</sup> men (which are al the godlie learned that <sup>I. Exhort. cap.</sup> <sup>16 sen. 17. page</sup> <sup>43. b.</sup> <sup>abhor the heresies of H.N. ) preach and teach that there shalbe à general iudgemēt of al mankind, and à resurrection of the flesh.</sup>

*Therefore it is false, lies, seducing, and deceitful to preach, and teach so.*

If I should thus reason, perhaps theie woulde saie I presse them too fore, and as it were violentlie wrest à confirmation from their bookes. Their owne words therefore for mee, shal confirme what I saie.

That theie holde that the daie of iudgement is now, he that waieth with iudgement these fewe places out of their owne workes, wil easilie confesse. I wil recite but three of them, and that from sundrie



## A discourse Apologetical

of their workes, omitting à great many both in the first Exhortation<sup>n</sup>; in the Instruction of the vpright faith<sup>o</sup>; in the Prophecie of the Spirit p; in y<sup>e</sup> Prouerbs q of H.N; and also in Elidad his exhortation r. Wherebie it maie be gathered that it is not à scape, but à doctrine aduisedlie taught of H. N. and his scholars.

\* H.N. in his  
first Exhort. cap.  
6. sent. 1, 2, 3, 5.  
cap. 7. sent. 42.  
\* H.N. in his  
Instru<sup>t</sup>. pref.  
S<sup>e</sup>s. 1, 3, 5, Art.  
8. s<sup>e</sup>t. 35. Art.  
11. sent. 42. Ex-  
hort. after to  
those Art. sent. 1.

\* H.N. in Pro-  
phcie of the spi-  
rite of loue, cap.  
14. Sent. 7. cap.  
16. Sent. 6, 7, 8.  
Cha 19 sent. 14.  
\* H.N. in his  
Prouerbs Chap.  
1. sent. 17, 18.  
\* Elidad a fel-  
lowe Elder with

H.N. in his Ex-  
hort. sent. 33, 34  
35.

\* H.N. in his E-  
uang. Chap. 2.  
sent. 1.

\* Isai 3. b.

Mat. 24, d

Mat. 25, d

\* Isai. 16, b.

\* Acts 17, d,

\* Zecha. 8. a,

The first is this<sup>t</sup>, Beholde in this pre-  
sent daie the \* glorious comming of our Lord  
Iesus Christ, with the many thousands of his  
Saints, becommeth manifested: which hath  
set himsefse Now vpon the seate of \*his ma-  
iestie for to iudge in this same daie which the  
Lord hath ordeined, or appointed: the whole  
\* worlde with equitie, and with faithful-  
nes \* and trueth according to his righteous-  
nesse.

The wordes are plaine enough, that  
Christ in this present daie is come; and hath  
Now set himsefse vpon the seate of his Ma-  
iestie, for to iudge in this same daie the whole  
world. Yea, he is so come that he may euen  
Nowe, not he onely, but thousandes of his  
Angels also sensible be scene and percei-  
ued. Therefore doth hee saie, Beholde,  
in this present daie the glorious comming of  
our Saviour. Which some haue scene, as  
that

of God his general iudgement.

that dreamer Vitel for an ensample, be-<sup>Christopher Vitel in his Li-</sup>  
leeue him that list.

For so himselfe doth saie: <sup>Moreover</sup> <sup>bel against the</sup>  
*there was made manifest unto me, through* <sup>Booke intitled,</sup>  
*the same seruice of Loue, and the Lords mi-* <sup>The displaieng</sup>  
*nister H.N, the comming of Christ with his* <sup>of an horrible</sup>  
*Saints, and his righteous iudgement.* <sup>sect of grosse,</sup>  
<sup>wicked Here-</sup>

The second place is this: <sup>This is the</sup>  
*daie which God hath appointed for to iudge* <sup>likes, naming</sup>  
*in the same the compasse of the earth with* <sup>themselves the</sup>  
*righteousnes through his worde, in whome he* <sup>Familie of Loue.</sup>  
*hath concluded his iudgement.* <sup>H.N. in his</sup>  
<sup>documental sen-</sup>  
<sup>rences chap. 15.</sup>

The thirde shalbe this: <sup>For as much</sup>  
*then, as that nowe in this same newest daie* <sup>\* Actes. 17. e.</sup>  
*\* the coming of Iesus Christ as a Lord in his* <sup>\* H.N. in his</sup>  
*maiestie from the right hand of God his Fa-* <sup>the instruct. of</sup>  
*ther appeareth\*, and becommeth manifested* <sup>the uprighte</sup>  
*unto us, with ful clearing of his heauenlie il-* <sup>Faith, sent. 2.</sup>  
*lumination, according to the Scripture.* <sup>\* Matt. 24. 25. d</sup>  
<sup>Luke 17. c. 21.</sup>

In al which places he either saith Christ <sup>\* Act. 1. b. 2.</sup>  
*cometh in this present daie; or, Now he is set* <sup>2. Thes. 1. b.</sup>  
*in iudgement to iudge in this same daie; or,*  
*this is the daie which God hath appointed for*  
*to iudge in the same the compas of the earth; What the Fa-*  
*or finalie, Now in this same newest daie the* <sup>milie of Loue</sup>  
*comming of Iesus Christ, as a Lord in his ma-* <sup>doth meane by</sup>  
*iestie, &c. appeareth; al are in the time pre-* <sup>the iudgement,</sup>  
*sent. It wilbe good therefore to examine* <sup>in this present</sup>  
*what he meaneth by this present daie; by* <sup>daie, or nowe</sup>  
*executed.*

Now;

Notes. 1.



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Now, by *this daie*; by *this newest daie*. For therbie the hed of this viper wil notablie peepe-out to the destruction of it selfe.

For interpretation whereof, I wil not alleage the wordes of anie aduerfarie of theirs, but euen their owne iudgement; yea the iudgement of the whole Familie,

*y In the answer of the Familie of firmeth this present time of the light of loue, loue vnto the notes of the Bishop of Rochester, placed before the confutation of M. Wilkin-son, leafe A, 4. line 34.*

which is this y: *He* (meaning H. N. ) *aff- to bee the daie of the cleare and righteous iudgement of God: wherein God wil restore al thinges to their right (to wit) bring or set the lie in his lieng being to be condemned in the hellish caue, and the trueth likewise in his right forme or degree, to wit, to preuaile, flourish, or beare swaie ouer the vnrighteousnes for euermore, wherebie that the wil of God might be accomplished in earth as in heauen.*

In which wordes note with mee, I beseech you, first, what theie think the daie of iudgement to be; secondlie, at the daie of iudgement what thinges be renued; & thirddie, the ende of his iudgement.

*1. Daie of iudgement what in the opinio of the Familie of Loue*

For the first, it is manifest that the daie of iudgement among them is nought els, but this time wherein the *Light of Loue*, that is, their obscure and erronious opinions are published. For so theie doe expresse-



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preſſellie ſaie : *He affirmeth this preſent time of the light of loue to be the daie of the cleare, and righteous iudgement of God.* By which I gather, either that their doctrine is but newlie vp-ſtart, and ſo afore this time that God had no Church; or if theie grant, that it hath from time to time, and from hand to hand euen from the beginning beene deliuered, that the daie of iudgement was alwaies, which is impietie to be thought, and hereſie to be ſpoke. Let them take which parte theie wil, as one of them theie muſt, they ſhal ſee how theie runne into manie, and abſurde opinions.

If their doctrine hath beene from the beginning, then hath the iudgement bin from the beginning. For when their doctrine peeped-foorth, the iudgement appeared. But that the iudgement hath bin alwaie, I thinke theie wil not ſaie.

Therefore their doctrine is but newe. And if it bee but newe, then is not the ſame, which the olde Patriarches, Prophets, and Apoſtles preached, and belceued; and wherebie theie were ſaued. And being not the ſame, it muſt of neceſſitie leade vnto damnation. And the teachers thereof are to be helde accuſſed, according

ogers, 1.

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ding vnto the commandement of the A-  
 8. postle 2.  
 2. Gal. 1,

If theie saie the iudgement of Christ hath bene from the beginning, how is it that theie saie, *Beholde in this present daie the glorious comming of our Lorde Iesus Christ, with the manie thousandes of his Angels becommeth manifested*, and not, *The glorious comming of our Lorde Iesus Christ, &c. hath bin manifested from the beginning?* And yet were it shameful and vile heresie to saie so. For what godlie man euer was of that opinion? Or howe by Scripture can theie proue the same? Into which error theie must needes fal, if theie holde their doctrine hath bene alwaies; and the iudgement to appeare, that is, *the glorious comming of our Lorde Iesus Christ, with manie thousandes of his Angels to appeare to iudge the world, whē the light of the Loue brake-out.*

But whether theie thinke that their doctrine hath bene alwaies, which theie can neuer proue; or whether theie thinke that of late it sprang-vp, which al the worlde doth know; theie vtterlie denie à iudgement to come, and saie that nowe it is: which is à verie detestable opinion.

Second.

of God his general iudgement.

Secondlie, for the things to be renewed, marke their verie wordes: They saie, *In this cleare and righteous iudgement God wil restore al things to their right.* That is, the head, and it seemeth goodlie, but in the taile which followeth, great poison doth lurke. For doetheie saie, *That wee shal al be changed, or, that this corruptible must put on incorruption, and this mortal immortallitie,* as Saint Paul doth <sup>a</sup>? or that *the elements shal melt with heate, and the earth with the workes that are therein shalbe burnt-up,* as S. Peter doth <sup>b</sup>? or finalie, that al things shalbe so renewed, that *there shalbe a newe heauen, and a newe earth,* as Saint Iohn doth <sup>c</sup>? No. Yet do theie saie, *God wil restore al things to their right.*

<sup>2.</sup> What shalbe renewed.

<sup>a</sup> 1. Cor. 15, 51.

53.

<sup>b</sup> 2. Pet. 3, 10.

<sup>c</sup> Reuel. 21, 1.

What doe theie meane then therebie? To wit, God wil bring or set the lie in his lieng being, to be condemned in the hellish case, & the trueth likewise in his right forme or degree. Then to bring or set the lie in his lieng being, to bee condemned, &c. is to restore al things. A goodlie reason no doubt. That which the Scripture speaketh of, theie neuer mention; and that which the Scripture is against, theie avouch. The Scripture saith, al things shalbe



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tegritie, & it nameth what, as afore I said,  
namelie *the bodies of al men, be they alieue or*

<sup>d</sup>1. Cor. 15, 51. *dead; the elements e; heauen and earth f:*

52. but that the lie in his lieng being shoulde

53. be restored, I finde no mention neither

<sup>e</sup>2. Pet. 3, 10.

<sup>f</sup>Reuel. 21, 1. in the worde of God, nor in the wri-

<sup>g</sup>2. Pet. 3, 13. tinges of godlie men. And therefore in

my iudgement it is a great error to saie  
so.

And the rather I thinke it, because I  
neuer finde that a restoring shalbe made  
of things either absolutely good, or abso-  
lutely euil: but of things indifferent. For  
neither can virtue bee turned into vice,  
nor vice into virtue; trueth cannot be-  
come falsehood, nor falsehood be-  
come trueth. No, theie cannot degenerate  
in anie sort from their verie natures. And  
therefore a restitution cannot be made of  
them, as though theie had changed ei-  
ther into others nature. But man for that  
being left in his owne handes to chuse  
either good or euil, he left that good was  
and followed the contrarie, hee must be  
restored vnto his first integritie: and the  
creatures which haue serued to the lust  
of man, theie shalbe renewed.

3. Ende of the  
iudgement.

Thirdlie, and last of al, the end of the  
iudgement which theie faine, is, *That*  
*the*

of God his general iudgement.

*the wil of God maie be accomplished in earth as in heauen.* The grossenes of the former pointes maie palpable be perceaued, and yet theie wil seeme more blasphemouslie wicked, when the impietie of this last clause is discovered.

These things come to passe, saie the Familie, *That the wil of God maie be accomplished in earth, as in heauen.* Wherebie, as I nowe sit, me thinkes theie imagine verie baselie, and grosselie of the euent of this iudgement. Saint Paul faith <sup>n</sup>, *When al things shalbe subdued vnto him,* (meaning Christ) *thē shal the sonne also himselfe be subiect vnto him, that did subdue al things vnder him, that God maie be al in al.* That God maie be al in al is the euent of this iudgement, faith Paule: that the wil of God maie be accomplished in earth as in heauen, saie the Familie. Thus are the Scriptures, and the Familie of Loue cleane contrarie, not in this point onelie, but in the other points beside. For the Scripture faith, *That in a momēt in the twinkling of an eie o, iudgemēt shalbe:* the Familie make it either euerlasting, or of long continuance, & saie that *Now it is.* The scripture testifieth y<sup>e</sup> al mē,  
C 2
and

<sup>n</sup> 1. Cor. 15, 28.

<sup>n</sup> 1. Cor. 15, 52.

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and other creatures shalbe restored : the Familie restraine it vnto the *Lie in his lieng being*, and to the truth; of which there is no mention in the Scripture. The scripture maketh nothing capable of euerlasting felicitie, but the obedient seruantes and sonnes of God: the Familie make virtue capable both of the same, & of damnation too; as though virtue could be contrarie vnto virtue, that is, Trueth vnto Righteousnesse, or Righteousnesse vnto Trueth. Finalie the Scripture proueth the ende of the iudgement to be, that God maie bee al in al : the Familie wil haue it, that the wil of God maie be accomplished in *Earth, as in heauen*, that is, that theie maie leade a life answerable vnto the forme which H.N. hath prescribed in this present worlde.

<sup>p</sup> H.N. in his  
prophecie of the  
spirite of Loue  
Chap. 7. sent. 19.  
Chap. 19. sent.  
12, 14.

<sup>q</sup> H.N. in his  
Prouerbes Chap.  
1. sent. 16, 17,  
18. Chap. 4. sent.  
9, 10. &c.

<sup>r</sup> H.N. spiritual.  
terr. pacis cap.  
44. sent. 9, 10,  
11, 12. &c.

<sup>s</sup> H.N. in his  
Euangelie Chap  
35. sent. 8.

<sup>t</sup> Scripture in  
this daie of  
Loue fulfilled.

For prooffe of which my wordes I could cite manie places both out of the Prophecie of the spirite of Loue p, and out of the Prouerbes of H. N. q, and also out of the *spiritual land of peace* r, but for al heark what in his Euangelie he doeth saie s. *Beholde nowe in This present daie is the Scripture fulfilled* t, and according to the testimonie of the Scripture, the raising vp, & the resurrection of the Lordes dead commeth also



of God his general iudgement. 2. Resurrection  
 also to passe 2 Presentlie in this same daie is come.  
 through the appearing of the comming of 3. Christ in his  
 Christ in his maiestie 3. Which resurrection maiestie appea-  
 of the dead, seeing that the same Is come un- 4. Resurrection  
 to vs 4 from Gods grace, we doe likewise this come vnto the  
 present daie, to an Euangelie or ioieful mes- Elders of loue.  
 sage of the kingdome of God and Christ, pub- 5. None but the  
 lish in al the world, vnder the obedience of il-luminate El-  
 the Loue, In which resurrection of the dead, ders knowe the  
 GOD sheweth vnto vs 5 that the time is fulfiling of the  
 Now fulfilled, that His dead, or the dead, Scriptures.  
 which are fallen à sleepe in the Lorde 6 rise 6. They onelie do  
 vp in This daie of his iudgement 7, and ap- rise-up which  
 peare 8 vnto vs in godlie glorie, which shal are fallen à  
 from hence-forth line in vs 9, euerlastingly sleepe in the  
 10 with Christ 11, and raigne 12 vpon earth. Lord.  
 8. Dead appeare vnto H.N. and to the Elders of the familie of loue, and  
 that in glorie. 9. The dead shal line in the Elders of the familie. 10. The  
 dead shal line in the Elders euerlastingly. 11. Dead shal line in the Elders  
 euerlastingly with Christ. 12. The dead shal raigne vpon earth; or in this  
 worldenioie absolute felicitie.

Were it my minde to stande vpon  
 this place of H. N. I could easilie proue  
 moe curssed errors in the same than it  
 containeth lines: but I hasten vnto other  
 matters, I alleage it in this place onelie to  
 shewe, that he teacheth happines to bee  
 naught els, but à pretended righteousness  
 in this present worlde, and that such as  
 be risen-againe from the dead, and en-

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ioie felicitie, doe liue and raigne vppon earth.

Then by their owne wordes, if the iudgement be come; if the dead be raiſed; if happineſſe bee attained, they ſhal neuer be partakers of the fruites of the ſecond reſurreſtion, nor of thoſe thinges which eye hath not ſeene, neither eare hath heard, nor heart conceiued prepared for ſuch as loue God ſ. For they are happye alreadie in their owne opinions, in mine theie are of al men the moſt miſerable; and that partlie becauſe they are altogether deſtitute both of faith, *without which it is impoſſible to pleaſe God t,* and alſo of Hope, *without which they cannot bee ſaued u.* For Faith is the ground of thinges that are hoped for, and the euidence of thinges that are not ſeene x. Which thinges being once ſeene and attained, Faith ceſſeth, and hope vaniſheth-awaie. For howe can a man hope for that which he ſeethy? But if we hope for that wee ſee not, we do with patience abide for it.

1. Cor. 2, 9.  
 Heb. 11, 6.  
 Rom. 8, 24.  
 Heb. 11, 1.  
 Rom. 8, 24. 25.

They therefore being come vnto the top of bleſſedneſſe, haue baniſhed-awaie al Faith, Hope, and feare of God. Maruel then I wil no more whie they cal themſelues *the familie of Lone*; neither whie



of God his general iudgement.

whie they so highlie commend *Loue*, say-  
eng of those three virtues, *Faith*, *Hope*,  
and *Loue*, the chiefest is *Loue* <sup>2</sup>; neither <sup>1</sup> *1. Cor. 13, 12.*  
whie they wil needes be caled, not the  
householde of *Faith* <sup>a</sup>, but the Familie of <sup>a</sup> *Gal. 6, 10.*  
*Loue*, for I haue them nowe. They are  
come, forsooth, vnto the third forme, and  
become capitanes in the schoole of  
Christ, they are past *Faith*, and *Hope* <sup>\*</sup>,  
and are come vnto *Loue*, which is the <sup>\*</sup> yea and graci  
chiefest, wherebie they are like Angels, <sup>100.</sup>  
what saie I like Angels? Theie are God-  
ded with God <sup>b</sup>, or incorporated with God <sup>b</sup> *H. N. in his*  
in al *Loue*; and are consubstantiated or <sup>first Exhort. ca.</sup>  
conformable united as one man of God in <sup>16. sent 16. but</sup>  
God <sup>c</sup>. <sup>more truelie</sup>

Especialie I account them of al men <sup>led with the di-</sup>  
the most miserable, for that theie take <sup>uel, as their own</sup>  
drosse for golde, miserie for happinesse; <sup>phrase is, though</sup>  
this life for à blessed life; earth for hea- <sup>in another sense.</sup>  
uen; yea theie dreame or doate rather <sup>Christopher Vi-</sup>  
that theie see God, not through à glasse <sup>tel in his Libel,</sup>  
darkelie <sup>d</sup>, but face to face; and knowe <sup>leafe D. 3, b. line</sup>  
him not in parte, but as theie are <sup>21.</sup>  
known; and are in such à state where- <sup>c H. N. in the</sup>  
in theie laugh alwayes, and neuer <sup>prophecie of the</sup>  
weepe; liue alwaies, and neuer die; <sup>spirit of Loue.</sup>  
alwaies reioice, and neuer bee sadde; al- <sup>Chap. 7. sent. 19.</sup>  
waies merrie, and neuer sorrowful, <sup>d 1. Cor. 13, 12,</sup>



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in pleasure alwaie, and neuer in paine.

¶ *Reuel. 21,* 4. For that is y<sup>e</sup> state of an happie lifee. And yet who seeth not that they liue wretchedly as sinners; and die like men, to speake no worser of the ends which commonlie they haue.

Nowe, by what auctoritie of scripture doth H. N. proue that the iudgement is nowe (for that would be considered?) His principal places be taken out of the 24. and 25. of Mattheue; the first and the 17. of the Actes; the 17. and the 21. of Luke; the 2. Thessal. 1; and the Epistle of Saint Iude. In al which places mention is made of the vtter destruction of the worlde, and of the seconde comming of our Sauour vnto the general iudgement; and proue as wel that the daie of iudgement is come, as that text, where it is said:

¶ *Mal. 3,* a. *f Beholde I sende mine Angel or messenger,*  
 4. a. *which shal prepare the waie, or make plaine*  
*Math. 11,* 17. *the path before Me,* set afore most of their  
*Marke 1.* Bookes, doth proue that H. N. is the messenger of Christ. Thus much against the Familie of Loue, and this one opinion of theirs, as wicked, as it is strange, and vheard-of vntil these late yeares.

CHAP.

Of God his general iudgement.

## CHAP. 7.

*Against the fauorers of Hymeneus, and Philetus, who saide that the resurrection is alredie past.*

**A**S had S. Paul in his time Hymeneus and Philetus: so haue we in our time such as fauor Hymeneus and Philetus, namelie the Familie of Loue, who denie the iudgement to come, and saie the resurrection is past. Yet so I woulde not write of them, did not both Christopher Vitel, and also H. N. himselfe auouch the same.

For saith Vitel,<sup>a</sup> *The Lord hath accomplished according to his promises through the spirite of Christ, in him (namely H. N.) al that he hath spoken through the mouth of his seruants the Prophets. And, in this daie are al Prophecies fulfilled, saith H. N. himselfe.*<sup>b</sup>

<sup>a</sup> C. Vitel in his Libel leafe F. i. <sup>b</sup> line 3.

In which two places, although expresse mention bee not made either of the iudgement, or comming of Christ: yet in that they saie, *Al Prophecies are fulfilled, and that the Lord hath accomplished al that he hath spoken through the mouth of his seruants the Prophets*, they do comprehend the iudgement, and comming of Christ, so

<sup>b</sup> H. N. in his Euang. Chap. 36. <sup>sens.</sup> 13.

ogers, 1.

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c. *Isai.* 26, 19. so wel as anie thing els. For the Prophets  
 20. haue foretolde thereof. As the Prophet  
 21. *Isaiah* c; the Prophet *Ezekiel* d, the Pro-  
 d *Ezek.* 37, 4. phet *Daniel* e, and others. If therefore  
 5. whatsoeuer the Lorde hath spoken by  
 6. his seruantes the Prophets, be fulfilled;  
 e *Dan.* 2, 44. and the Lord hath fore-tolde by his ser-  
*Dan.* 7, 13. uants y Prophets of a general resurrecti-  
*Dan.* 12, 14. on, iudgement and seconde comming of  
 2. Christ: Then is the resurrection, iudge-  
 3. ment, and seconde comming of Christe,  
 come and past already, euen by the verie  
 words of the arch-pillers of the Familie.

Yet would I not thinke that so wret-  
 chedlie theie do erre, had I not read, that  
 one of the Familie gaue-out that Christe

f *Answer vnto* was already come. For one of the Familie,  
 the Libel of C. being asked before manie winneces, touching  
*Vnel,* lease 1. 17, Christ his comming vnto iudgement, did an-  
 line 12. swere plainlie that he was alreadie come f.

g *H. N. in his* Neither yet should I so conceiue of the,  
*Euang.* Chap. 1. did I not finde, that not onelie *H. N. him-*  
*H. N. in his* 2. E- selfe was g, but also the Lords deade are al-  
*pist.* Chap. 2. readie raised-againe h.  
 sent. 1.

h *H. N. in his* Which opinion theie woulde neuer  
*Euang.* Chap. 35. stand-in, or defend, if theie did thinke a-  
 sent. 8. nie other resurrection to be, than onelie a  
*H. N. in his pre-* rising from sinne; a casting-of of the olde  
 face before his instruction of man; and a putting-on of the newe.

*Faith,* sent. 1.

But



of God his general iudgement.

But as Hymeneus and Philetus were de-  
 ceaued, for y<sup>e</sup> theie deuided not the word  
 of God aright: so the Familie of Loue <sup>1.2. Tim. 2, 15.</sup>  
 do so perillouslie erre, because theie vnder  
 stand not the worde of God aright. For  
 did theie so, theie would confesse, and be-  
 leeuie not à single, but à double; not à  
 spiritual onelie, but à corporal resurrec-  
 tion also: wherof the one which is spiri-  
 tual, must go before the other, that is cor-  
 poral. Wherefore to auoide the error of <sup>Twofolde re-</sup>  
 the aboue mentioned, we are to beare in <sup>surrection.</sup>  
 minde y<sup>e</sup> there is à twofold resurrection,  
 of the dead; one spiritual, of the mind; the  
 other corporal of the bodie.

When I saie there is à spiritual resur- <sup>Spiritual resur-</sup>  
 rection: I meane, not that the Soule or <sup>rection whas.</sup>  
 Spirite can die, and be raised vp-againe.  
 For the soule is immortal. But the spiri-  
 tual resurrection is, when à man who was  
 dead in sinne, through the preaching of  
 the Gospel, is reclaimed frō the death of  
 vngodlines, vnto life, that is vnto faith,  
 and knowledge of Christ, wherebie he is  
 made à new creature. According as Irene-  
 us doth saie <sup>k</sup> *Agnitio Dei renouat homi-* <sup>Irenæus lib. 5.  
aduersus hereses</sup>  
*nem*, that is, *the knowledge of God maketh à* <sup>Vlentiini. &c.</sup>  
*new man.*

For, as there is à double death, to wit à <sup>A double death,</sup>  
 spiritual

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*and a double resurrection.*

*Spiritual death what,*

spiritual and a corporal: so is there a double resurrection. He is spiritualie dead, though he seeme healthful in bodie, who is a blasphemmer, a traitor, an adulterer, an vsurer, a murtherer &c. For he is as a dead man in the sight of God. Euen as we count him, who either hath done some horrible fact worthie death against the lawes of man, or else is condemned to die, but for a dead man: because he standeth at y<sup>e</sup> mercie of the magistrate either to be faued, or cast-awaie, as our phraise is.

*Who spiritualie risen.*

He therefore who by the preaching of the Gospel is sorie for his finnes, and beleeueth that through the bloode of Christ al his offences are washed, and wypt-awaie; and through the virtue of his faith, doth so fight against his wicked affections, that he is become a newe man, that is, of a blasphemmer, a continual praiser of God; of rebellions, obedient; of incontinent, pure and chaste; of an vsurer, a free lender, yea a liberal giuer; of a murtherer, a careful preseruer of mē, &c. this man, I saie, through the power of the holie Ghost is raised from the death of sinne, and risen with Christ.

*Spiritual resurrection before the corporal.*

Which spiritual resurrection, as euen now I saide, must goe-before the corporal.

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poral resurrection. For vnlesse we arise  
spiritualie by Faith vnto newnes of life,  
let vs not looke to rise-againe corporalie  
vnto eternal life. For our Sauior doth <sup>1 Iohn. 5. 29.</sup>  
doth saie<sup>1</sup>, *Theie shal come-foorth that  
haue done good vnto the resurrection of life:  
but theie that haue done euil vnto the resur-  
rection of condemnation.*

So then, if anie man desire to liue e- <sup>None arise cor-</sup>  
ternaly in the sight of God, and to be a <sup>poralie vnto sal-</sup>  
partaker of the felicitie to come, let him <sup>uation, who</sup>  
first arise from sinne; beleue that his <sup>haue not risen</sup>  
offences are pardoned through the death <sup>spiritualie from</sup>  
of Christ; and spende the time he hath <sup>sinne.</sup>  
in this worlde, godlie, righteously, and  
soberlie<sup>m</sup>, and assuredlie he shalbe rai- <sup>m Tit. 2. 12.</sup>  
sed at the second resurrection vnto eter- <sup>n Reue. 20, 6.</sup>  
nal life<sup>n</sup>.

The corporal death is when as the soule <sup>Corporal death</sup>  
doth forsake the bodie; and the bodie re- <sup>what.</sup>  
turneth vnto duste, where out it was ta-  
ken. Which bodie we Christians doe be- <sup>o As appereth</sup>  
leeue<sup>o</sup>, shal rise-againe at the daie of <sup>by the Creede,</sup>  
iudgement. But the fauorers of Hyme- <sup>Apostolical,</sup>  
neus & Philetus wil not be so perswaded <sup>Nicene,</sup>  
to thinke. And therefore, because theie <sup>Albanasian.</sup>  
vnderstande not the Scriptures aright,  
theie holde that there is onelie a spiri-  
tual resurrection. But the Scripture  
doth



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doth so wel speake of a corporal, as of  
a spiritual.

*Coloss. 2, 13.* For, as it is written p, ye which were  
dead in sinnes, and in the uncircumcision of  
your flesh, hath he quickened-together with  
him; which is the spiritual: so is it writ-

*1. I. Cor. 15. 52.* tenq, The dead shalbe raised-up incorruptible,  
53. and we shalbe changed. For this corruptible  
must put on incorruption, & this mortal must  
put on immortalitie, which is the corporal  
resurrectiō. And as it is writtē, If ye be ri-

*Coloss. 3. 1.*

*Job. 19, 25.*

sen with Christ, seeke those things which are  
aboue, which is y spiritual: So is it written,  
I am sure that my redeemer liueth, & he shal  
26. stand the last on the earth. And though after  
my skin wormes destroie this bodie: yet shal I  
27. see God in my flesh. Whome I my selfe shal see,  
and mine eies shal beholde, & none other for  
me, though my reines be consumed within  
me; which are the corporal. Which diffe-  
rence theie marke not; and therfore they  
goe-astraie, and haue made shipwracke  
as concerning faith.

*1. I. Tim. 1, 19.*

## CHAP. 8.

Against the Saturnians, Valentinians,  
and such like, whoe denie the re-  
surrection of the flesh.

An

of God his general iudgement.

**A**N hard thing it is to make flesh and blood belecue, that there shalbe a resurrection of the flesh. Therefore haue theie who defended the affirmatiue part, had manie aduersaries. *Much contradiction*, saith Cyril <sup>a</sup>, yet but one trueth. Gre- <sup>a. Cyril catech.</sup>  
cians denie it; Samaritanes belecue it not; 18.

*Heretikes saie it shal not be.* And al of them to proue their vane opinions doe bring either reason, as theie thinke, or scripture.

Their reasons are these. Man dieth, rotteth, & is eatē-vp of wormes; which wormes also doe perish: Seeing therefore the body so putrifieth, and perisheth, how can it rise-again? Manie are drowned, and deuoured of fishes, which fishes afterwarde perchance be taken, and eaten-vp. Howe then shal the whole bodie arise? These and manie moe idle imaginations, which of purpose I ouer-passe, theie bring-foorth to proue the impossibilitie of the bodies resurrection. Vnto which. S. Cyril as in other places christianlie <sup>b</sup>; so most diuinelie, in his 18. Catecheis doth answere to this effect:

<sup>b. Cyril catech</sup>  
4, and 14.

*Thou which we beleuest not those things which are written concerning the resurrection, being carnalie minded, look-vpon earthlie, and material thinges, and thou shalt see most*

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*most notable examples of the resurrection. Beholde the seede which is sown, how doth it spring-afresh, and florish if it putrisie! if it putrisie not, it would neuer spring. Which seede is created for vs, and our vse, not for it selfe. Shal therefore that which is made for man, being euen dead spring-afresh; and shal not man himselfe rise-againe when he is dead?*

*Looke somewhat higher vpon the trees, consider them as theie are in the winter season, and consider them as theie are in Sommer. In the winter theie are dead without both leaues and fruite: in the Sommer most goodlie to beholde either with greene leaues, or goodlie fruite, or with both. For God who knoweth thine hardnes of heart, euerie yeere setteth a resurrection before thine cies, that by thinges without soule, thou mightest beleuee the resurrectiō of reasonable mē which haue soules.*

*Looke higher yet vpon heauen, and thou shalt finde a most euident prooffe of the resurrection. The Moone sometime is in the waine, and sometime at the ful: sometime it is bright as daie, and sometime red as blood. Which thing God doth, saith Cyril, that thou man consisting of blood, shouldest not doubt of the resurrection of the dead; and  
that*



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that thou shouldest beleue that of thie selfe, which thou seest happen to the Moone in heauen. With manie other both strong and Christian argumentes doth Cyril in that fore-saide place ouerthrow the foolish opinion of fleshlie minded men, the which, either because I studie to bee brief, or for that I know these by me now alledged be sufficient to preuaile with a man anie whit reasonable, I omit: confuting their error, & concluding this point with an excellēt place of Irenæus, which is this c.

c. Irenæus ad-  
uersus hæreses  
Valentini &c.  
lib. 5.

Theie therefore denie the power of God, and see not the trueth, who looke vpon the weakenes of the flesh, and consider not his power who raiseth it from the dead. For if he doe not quicken that which is mortal, neither make that incorrupt which is corruptible, God is not almightie. But inasmuch as in al these things he is mightie, we should thinke vpon, and cal into minde our beginning. For God tooke duste of the grounde, and made man. And vndoubtedlie more harde, and incredible is it to make man, yea and a liuing and reasonable man too of bones, and sinewes, and veines, and forme which neuer was before; then to raise-againe that which sometime was beeing dissolued into  
D earth,

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earth, for those reasons aboue mentioned; yea, though it returne vnto that, whercof at the first he made him to be who was not, when he thought good: much more wil he now, & that willinglie restore thē whe sometime were into that life which he giueth. Hitherto Irenæus.

The principal place of scripture wherby theie would proue that the body shal not

<sup>d</sup> I. Cor. 15, 50.

rise-againe, is this d: *Flesh and blood cannot inherit the kingdome of God.* Which place

maketh no whit to their purpose. For

ÿ Apostle in that whole chapter wherout that text was taken, as no where else

so forceable, proueth the resurrection of the flesh. What therefore doth the Apo-

stle meane by these words, *Flesh and blood cānot inherit the kingdome of God?* Is it that

so manie as are not regenerated by the holie Ghost, shal neuer be partakers of

heauenly cōsolation? or equiualent with that of our Sauour, *He that beleeueth*

<sup>e</sup> Ioh. 3, 36.

*not, shal not see life, but the wrath of God abideth vpon him?* yes yndoubtedlie. Of

which iudgement Irenæus is, as appeareth in these his wordes f: *The Apostle ad-*

<sup>f</sup> Irenæus ad-  
uersus hereses  
Valent. lib. 5.

*horting vs vnto the participation of the spi-*

*rit, according to the reasons aboue mētioned, did saie: Flesh and blood cannot iinherit the*

*kingdome of God. As if he should saie: Be not*

decei-

of God his general iudgement.

deceined, for vnles the word of God abide, & the Spirit of the Father be in you, vanelie, as it falleth out, ye haue spent the time, & so being blood and flesh, ye cannot inherit the kingdome of God. This to the ende we should not refuse the ingrassing of the spirit by following & fauoring the flesh. And thou being, saith he *g* à wild oline, wast grafted into the good oline, *g* Rom. II, 17. and made partaker of the fatnesse of the Oline. As therefore à wilde Oline, if, being ingrafted it continue as first it was, is cutwaie; but if it keepe the ingrassing, and change into the nature of à good oline, it beareth fruite as though it were planted in the paradise of à king: so mē, if through faith they profit in godlines, & take the spirit of God, & prosper in bringing-out fruit of the same, they shalbe spiritual, & as it were planted in Gods paradise. But if theie refuse the spirit, and abide as theie were at first, liking better of the flesh, than of the spirit; the rightlie it is saide of such, *Flesh and blood shal not inherit the kingdome of God.* Againe, y more fullie to Diuers significacions of the word *flesh.* answere them, I saie the word *Flesh*, hath not alwaies one signification in the holie scripture. For sometime it is properlie taken, as the nature therof doth import, for à masse & substāce of flesh, as where Paul *h* I. Cor. 15, 39? saith *h*, *All flesh is not the same flesh, but there is one flesh of mē, & another of beasts &*



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another of fishes, and another of birds. Sometime vnproperlie, both by the figure Synecdoche it is taken, sometime for man onelie, as where it is saide i, *All flesh had corrupted his waie upon earth*, meaning all men; sometime for euerie liuing creature, as in this sentence k, *An ende of all flesh is come before me*: and also by the figure Metonymie it signifieth, first y state & condition of this life, as in these words of Paul l, *In that I nowe live in the flesh; I live by the faith in the son of God*; secondlie, y outward shew or appeerance of things, that Christ meant when he saide m, *ye iudge after the flesh*; thirdlie, & last of al, it signifieth the corruptiō of our nature, or what soeuer is in a man not regenerate; this meant both our Sauour in saieng n, *That which is borne of the flesh, is flesh*, and Paul too o, *If ye live after the flesh, ye shal die*.

Therefore Paul in saieng, *Flesh & bloud cannot inherite the kingdome of God*, meaneth that fleshlie minded men, such as delight in the workes of the flesh p, as adulterie, fornication, vncleannes, wantonnes, idolatrie, witch-craft, hatred, &c. shal not inherite the kingdome of God. Now had he meant the earthie or fleshie substance of man, as these heretiques doe dreame,

i. Gen. 6, 12.

k. Gen. 6, 13.

l. Gal. 2, 20.

m. Iohn. 8, 15.

n. Iohn. 3, 6.

o. Rom. 8, 13.

p. Gal. 5, 19.

20. &amp;c.

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dreame, he should thereby haue spoken against that which he had not onelie so couragiouſlie maintained both at Athens in the ſtreete of Mars q; and at Ieruſalem in the counſel of the Iewes r; and at Ceſarea, before Felix the gouernour ſ: but alſo ſo learnedlie by arguments taken from the reſurrection of Chriſt t; from the end of our Baptiſme u; from abſurdities which ariſe by the denial thereof x; from ſimilitudes of thinges created y; from compariſons z, & from ſundrie other ſpecial places, proued and confirmed. But leaue we theſe heretikes.

q. Act 17, 22.  
23. &c.  
31.  
32.  
r. Act 23, 6.  
s. Act 24, 14.  
15.  
16.  
t. 1. Cor. 15, 12.  
13. &c.  
u. 1. Cor. 15, 23.  
x. 1. Cor. 15, 13.  
14.  
32.  
y. 1. Cor. 15, 36.  
37. &c.  
z. 1. Cor. 15, 48.  
42.

## CHAP. 9.

*That vndoubtedlie there ſhalbe a general iudgement of al fleſh.*

**T**HUS I haue both ſhewed their opinions, who either doubt-of, or denie the general iudgement; and alſo confuted the argumentes which theie alleage. I will nowe therefore proceede to proue the certaintie of the iudgement to come.

And although in M. Scheltco à Ieucren his booke, this matter hath notable bene handled: yet, becauſe I do know the godlie cannot chuſe but receiue great comfort

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& profite by hearing of them, I wil vnto his arguments adde sundrie others of no final importance to confirme our faith in this point.

1. Prooſe from  
the teſtimonie  
of the Prophets

<sup>a</sup> Ifai. 26, 19.

First therefore (to omit y<sup>e</sup> testimonies of men, be theie Fathers, as theie vse to cal them, or late writers) y<sup>e</sup> Prophets haue at large, & in manie places fore-tolde the same. As the Prophet Isaia<sup>h</sup> <sup>a</sup>, *This dead men shal liue; euen with my bodie shal theie rise. Awake and sing, yee that dwel in dust: for this dewe is as the dewe of herbes, and the earth shal cast-out the dead. Come, my people, enter thou into this chambers, and shut this doores after thee; hide this selfe for a verie litle while, until the indignation passe ouer. For lo, the Lorde cometh out of his place to visit the iniquitie of the inhabitants of the earth vpon them: and the earth shal disclose her bloud, & shal no more hide her slaine. Also in y<sup>e</sup> prophecie of Hosea it is thus written <sup>b</sup>: I wil redeeme them from the power of the graue: I wil deliuer them from death: O death, I wil be this death; O graue, I wil be this destruction: repentance is hidde from mine eyes.* And againe for al by the Prophet Daniel it is saide <sup>c</sup>: *And at that time shal Michaël stande-up, the great Prince, which standeth for the children of this people,*

<sup>b</sup> Hos. 13, 14.

<sup>c</sup> Dan. 12. 1.



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ple, and there shal be à time of trouble, such as neuer was since there began to be à nation vnto that same time: and at that time thie people shalbe deliuered, euerie one that shalbe found written in the booke. And manie of them that sleepe in the dust of the earth shal awake, some to euermlasting life, and some to shame and perpetual contempt. And theie that be wise, shal shine as the brightnes of the firmament: and theie that turne manie vnto righteousness, as the starres for euer and euer. I omit the places in Iob, in Ezekiel, in the 4. of Esdras, and manie mo. I saie nothing also of the whole Booke of wisdom, especialie of the 3. and 5. chapters of the same, the which what are theie but euen à verie Sermon concerning the last iudgement of God; of the rewards of the godlie and paines of the reprobate?

Secondlie, our Sauour Christ, who is trueth it selfe d, doth auowe the same. For in one place thus he saith e, I saie vnto you, that of euerie idle worde that men shal speake, theie shal giue à count thereof at the last daie: in another f, Then shal appeare the signe of the Sonne of man in heauen; and then shal al the kinreds of the earth mourne, and theie shal see the Sonne of man come in the cloudes of beauen with power,

1. From the 14.  
flimonie of  
Christ.

d Iohn. 14. 6.

e Math. 12, 36

f Math. 24, 30.

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31. power, and great glorie. And he ſhal ſend his Angels with a great ſound of a trompet, and theſe ſhal gather-together his elect, from the foure windes, and from the one end of the heauen unto the other.

3. From the teſtimonie of Angels.

Act. 1, 11.

Thirdlie, the Angels of heauen do teſtifie y ſame, when theie ſaide g, Ye men of Galile, whie ſtand ye gazing into heaue? This Ieſus who is taken-up from you into heauen, ſhal ſo come, as ye haue ſeene him go into heauen.

4. From the cō-mandement of Chriſt.

Act. 10, 39.

Fourthlie, Chriſt hath not onelie teſtified this matter himſelfe, but beſides enioined the Apoſtles to preach the ſame in y eares of al men. For ſo Peter ſaith h; We are witneſſes of al thinges which he did both in the land of the Iewes, and in Ieruſale, whom theie ſlew hanging him on a tree. Him God raiſed-up the thirde daie, & cauſed that he was ſhewed openlie : Not to al the people, but vnto the witneſſes choſen before of God, euen to vs which did eate and drinke with him, after he roſe from the dead. And he cō-manded vs to preach vnto the people, and to teſtifie, that it is he that is ordained of God a iudge of quicke and dead.

5. From the teſtimonie of the Apoſtles.

Fiftlie, the teſtimonies of the Apoſtles do confirme this point. For Paul, beſides that he ſtoode hereineuen to the teeth of his



of God his general iudgement.

his aduersaries, as in the end of the Chapter immediatelie going-before, I haue declared, he proueth the same, though most effectualie in y<sup>e</sup> 15. chap. of his first epistle vnto y<sup>e</sup> Corinthians: yet verie forceable in diuers other places. As in the 2. and 14. Chapters vnto the Romans; & in the 5. Chapter of his latter epist. vnto the Corinthians. Peter also he saith: *The end of all things is at hand*; & that the wicked *shal* <sup>i</sup> *giue accountes to him that is readie to iudge quicke and dead.* Againe, *Their iudgement is not far-off*, saith he <sup>k</sup>, *& their damnation sleepeth not*, &c. Furthermore the last Chapter of his 2. epistle is wholie in a manner to proue this article of christianitie. Now seeing the Prophets, Christ himselfe, his Angels, & Apostles, who haue not lied nor deluded men at any time before with vane prophecies, haue foretold of a iudgement to come, the godlie doubtlesse will build their faith vpon their wordes, especialie because theie al haue spoken therof, moued thereunto by the spirite of God, who cannot lie. Which testimonies maie bring much good vnto al mankind. For first the godlie herebie in al their troubles maie receaue great and vnspeakeable comfort, considering that their afflictions

Rom. 2, 3, 4.

5. &amp;c.

Rom. 14, 10.

2. Cor. 5, 10.

1. Pet. 4, 7.

2. Pet. 2, 3.

D 5

shal



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<sup>1</sup> Rom. 8, 18.

ſhal not alwaie endure, but that one daie, when the Lord thinketh good, theie ſhal be adorned with euerlaſting glorie, and life, according to his promiſes. This made S. Paul to breake into theſe words 1: *I account that the afflictions of this preſent time, are not worthie the glorie, which ſhalbe ſhewed vnto vs.* Secondlie, the wicked hearing theſe prophecies of the Lorde touching the laſt iudgement, maie be terrified frō displeaſing ſo gratiouſe a God, who of his mercie hath reuealed what ſhal betide the wicked and vngonlie, that theie maie with heartie ſobs and ſorowe repent.

Laſt of al, both good and bad maie herebie as in a glaſſe beholde howe the world neither is gouerned by chance, nor ſhal endure euerlaſtinglie: but that, as the old world, the finnes of men being come vnto ripenes, was drowned with water: ſo the whole world, when iniquitie hath gotten the vpper hand, ſhal periſh and be cōſumed with fire. Theie alſo, both good and bad I meane, ought herebie to learne ſo to ſet theſelues in order by repentance, that when theie ſhalbe ſummoned to appeare at that general Aſſiſe, theie maie boldlie ſtand in the preſence of his glorious Maieſtie.

But

of God his general iudgement.

But beside these testimonies which I haue alleaged, there be sundrie other great arguements of the worlds consummation. For, the present condition of men in this life is a manifest prooffe that this worlde cannot alwaie endure. For who are in more prosperitie then the wicked; and who more afflicted then the godlie in this life? Therefore of necessitie there must be a iudgement, where at both the vngodlie are to be condemned for their wickednes, and the virtuous to receaue rewardes for their wel-doing. For euerie good master to his power, wil prefer his good seruants; and euerie vpright iudge, wil quite the innocent, and punish malefactors. *Is this vprightnesse among mortal men, saith Cyril m, and shal not God: be immortal king reward euerie man according to his workes? Hee which otherwise thinketh, is in a wrong opinion.* For, as it is in a certaine Psalme n, *God is not a God that loueth wickednesse, neither shal euil dwel with him. The foolish shal not stande in his sight: for hee hateth al them that worke iniquitie. He shal destroye them that speake lies. The Lorde wil abhorre the bloudie man, and deceitful.* Wherefore seing, though now & then some; yet  
al

6. From the iu-  
stice of God.

m Cyril Catech.  
18.

n Psal. 5. 4.

6.

o-  
gers, I.

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al the wicked are not destroied ; there must be à iudgement, at which al the vngodlie shal perish from the face of the earth, and be damned. For the Lord neither can, because he is iust; neither wil, for that he is holie, suffer his seruants, and holie ones alwaie to be afflicted, alwaie to be oppressed, to be kept in thraldome and bondage of the reprobate alwaie.

• Rom. 2, 9. Let the wicked then consider that à daie wil come when *tribulation and anguish shalbe upon the soule of euerie man that doth euil* 0. And though either through policie, or friendship theie escape the displeasure of man: yet that they cannot auoide the wrath of God. For idolaters, blasphemers, and al wicked persons God wil iudge, though man do not: because he is righteous.

Further let them note, that though they suffer, and that deseruedlie in this worlde: yet if theie die impenitent, the ende of their life, is but the beginning of an euerlasting death. For God is righteous, and wil punish most seuerely, vnles his wrath be turned-awaie by the teares of Christian repentance.

Moreouer man punisheth outwarde offences: but god outward and inward too.

Man



of God his general iudgement.

Man executeth correction for one, or a few: but God for all finnes, which either the heart p, mouth q, or any member of the bodie hath committed r, and that because he is righteous.

<sup>p</sup> Math. 5, 21.

22. &c.

<sup>q</sup> Math. 12, 36.

<sup>r</sup> 2. Cor. 5, 10.

7. From the end

of the worldes

creation.

Againe, the ende whie this worlde was created, is an vndoubted argument, that a iudgement one daie must come. For it was created onlie to serue for y<sup>e</sup> vse of the saints & sonnes of God, not of Atheists, & Epicures. A iudgemēt therefore is to come, whereby the wicked must be cast-into euerlasting torments, that the godlie, and none beside, maie enioie the creatures of almightie God. Hitherto maketh that of the Apostle s. *For the feruent desire of the creature waiteth when the sonnes of God shalbe reueiled, because the creature is subiect to vanitie, not of it owne wil, but by reason of him, which hath subdued it vnder Hope. Because the creature also shalbe deliuered from the bondage of corruption into the glorious libertie of the sonnes of God. For we knowe that exerie creature groaneth with vs also, and traueleth in paine together vnto this present.* This Peter meaneth when he saith t, *by the comming of the day of God, the heaues being on fire shalbe dissolued, & the elements shal melt with heate. But we looke for newe*

<sup>s</sup> Rom. 8,

19

20.

21.

22.

<sup>t</sup> 2. Pet. 3, 12.

13.

hea-

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heavens, & a new earth, according to his promise, wherein dwelleth righteousness.

8. From the base estate of the godlie in this world.

<sup>u</sup> Rom. 8,

17.

<sup>z</sup> Colos. 3,

3.

<sup>z</sup> Colos. 3,

4.

<sup>z</sup> 1. Iohn 3,

2.

<sup>z</sup> Rom. 8,

24.

<sup>b</sup> Math. 25, 34.

<sup>c</sup> 1. Cor. 13,

12.

Againe, the base estate of the saints in this world doth proue the same. For they are now humbled: therefore they shalbe exalted. for before glory goeth humility. So then, *We are with Christ to suffer<sup>u</sup>, that with Christ we maie be glorified. And the life of the saints is hid with Christ in god<sup>x</sup>.* There remaineth then a manifestation, and a glorification of the godlie. *When Christ which is our life shal appeare<sup>y</sup>, then shal yee also appeare with him in glorie.* Nowe, saith Iohn<sup>z</sup>, *are we the sonnes of God, but yet it doth not appeare what wee shalbe: and wee knowe that when hee (which is Christ) shal appeare, we shalbe like him. For we shal se him, as he is.* In this worlde, wee are saued by Hope<sup>a</sup>. Therefore the time must come when our Hope shal cesse, and we shalbe saued in deede, and by the sentence of a righteous iudge be pronounced the verie sonnes of God, and heires with Christ of that kingdome which hath bene prepared for the elect euen from y<sup>e</sup> foundation of the world<sup>b</sup>: where we shal see god face to face<sup>c</sup>; and know not in part, but as we are knowen.

Moreouer the verie conscience of men  
is



of God his general iudgement.

is an euident argument of a iudgement to come. By this murtherers, whoremon-<sup>9 From the testi-</sup>  
gers, & wicked liuers be pricked, & tor-<sup>monie of mans</sup>  
mented. This made Cicero to saie d: *There* <sup>conscience.</sup>  
*can no evils bee imagined, but I am troubled* <sup>d Cicero Epist.</sup>  
*therewith, notwithstanding in respect of the* <sup>ad Atticū li. II.</sup>  
*griefe of sinne, which is greatest and eternal,*  
*theie are al easie to borne.* Therefore vni-  
doubtedly those torments of mind are to-  
kens that God is the auenger of wicked-  
nes, and that a seuerer iudgement shalbe  
pronounced against al the wicked.

Furthermore, wars, famine, pestilence,<sup>10 From tempo-</sup>  
affliction, al temporal & corporal punish-<sup>ral punish-</sup>  
ments in common weales; what are theie <sup>mentes.</sup>  
but arguments of euerlasting torments to  
come for sinne and wickednes after the  
general iudgement? Finalie, we are to be-  
leeue y the lawes of God were not giuen <sup>II. From the</sup>  
out in vane; but that God, as he requireth <sup>curse appointed</sup>  
an exact performance of them: so if hee <sup>to the wicked</sup>  
find not y same, he wil seuerely punish y <sup>for breaking</sup>  
transgressors, according as it is written e, <sup>the Lawes</sup>  
*Curssed be he that cōfirmeth not al the words* <sup>of God.</sup>  
*of this Law, to do them.* Wherbie it maie be  
gathered thē an vniuersal iudgemēt must  
come, wherein this curse shalbe executed  
vpon y wicked, & the righteous receiued  
into y fellowship of y saints. And as that  
moral



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Moral Lawe of Moses was not giuen-out in vane: so neither hath God written the same in the minde of euerie man in vane.

- [Rom. 2.] 12. For so manie as haue sinned without the Law, (saith Paul) <sup>f</sup>, shal perish also without the Law: and so manie as haue sinned in the Law, 14. shalbe iudged by the Law (For when the Gentiles which haue not the Lawe, doe by nature the things conteined in the Lawe, theie hauing not the Lawe, are à Law unto themselves, which shewe the effect of the Lawe written in their hearts, their conscience also bearing witnesse, and their thoughts accusing one another, or excusing) At that daie 16. when God shal iudge the secrets of men by Iesus Christ, according to my Gospel. In which wordes of Paul it is euident, that as the wicked shal perish for breaking of the Law of God, whether it bee the written Lawe, or of Nature: so is the time expressed when destruction shal come vpon the wicked, namelie when God shal iudge the secrets of mē by Iesus Christ. There shalbe therefore a general iudgement.

CHAP. 10.

Whether God do iudge this present world, or no.

But

of God his general iudgement.

**B**Vt one perhaps wil saie, yea, I thanke God, I vtterlie detest al such as either doubt-of, or anie waie denie the general iudgemēt to come; I belecue it shal come, and I praie God it maie come this weeke before the next. For doubtlesse wee had neede of à iudgement, wee haue lacked iustice à great while: tooto long hath god neglected his seruants, tooto long hath he winked at the vngodlie, and suffered his faithful children either with pouertie, or with infamie, or with slauerie, or with persecutiō, or with one crosse or other to be afflicted: where-as the wicked, theie doe continue for riches, welthie; for health, lustie; for auctoritie, of countenance; euerie waie at their hearts ease, flourishing, iocunde, and happie.

This I knowe manie doe thinke; and some, comparing the state of the godlie in this world, and of the wiked together, wil not let to saie so much: not considering that by such words they vtter out as dangerous, and damnable opinions, as anie of them are which they doe detest. Wherefore, albeit when I tooke this discourse in hand, I thought not to handle this question: yet, because I see both how it springeth of y premises, & is also very needful

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to be discuffed in these wicked daies, and the handling thereof beside wil much confirme the mindes of the weake, & advance the glorie of almightie God, I wil alleage such proofes for the affirmatiue part, as no cause, I hope, shalbe left of doubting, whether GOD hath care of his seruants, or doe iudge mankinde in this world.

*Diuers reasons,  
and arguments,  
proving that  
God iudgeth  
mankinde.*

Thou therefore who saiest, God hath no care of the godlie in this worlde, answere I praie thee, is hee their father? If thou saiest, No; thine wordes shal condemne thee. For thou saiest in thy daielie praier, *O our Father*. If thou saiest, Yea; then hath he a fatherlie affection toward his children. *For can a woman forget her* <sup>2</sup> *Isai. 49,* *15. childe, and not haue compassion on the sonne of her wombe? Though theie should forget: yet wil not God forget his children.* God then doth not forget, naie he cannot but haue a care of the godlie, because they are his children. If therefore without great follie it cannot bee saide, that earthlie fathers wil neglect their children; without extreme folishnesse thou canst not saie, God neglecteth the godly: because he is their father.

Againe, is he their Lord? If thou saiest,  
No,



of God his general iudgement.

No, whie dost thou serue him? whie dost thou feare him? whie doest thou dreade his displeasure? if thou saiest, yea; then doth he gouerne; and if he gouerne, hee doeth iudge. For where à gouernement is, there is also administration of iustice. If therefore without great absurditie, it cannot be denied y<sup>e</sup> he is à Lord; without foule absurdities thou canst not deny that he iudgeth: because he is a Lord.

If thou saiest, he is à Lord but in litle, he doth not the office of à Lorde, he executeth no iustice: in sayeng so, thou bewraiest thy madnes. For what realme; naie, what towne; naie, what house; naie what one man can prosper without à gouernour? *For an house without an inhabiter commeth quicklie to decaie; à ship without à master, goeth to warcke; and à bodie without à soule cannot liue, and do wel.* So Lactanti-  
usb. Then if smal things, in the iudgemēt <sup>b Lactant. de</sup> of the wise, must needs be gouerned; the <sup>falsa Sap. ca. 20.</sup> whole worlde is gouerned: and if gouerned, then iudged. For hee that is à gouernour, is a iudge. If therefore without meere madnesse it cannot bee saide that smal thinges can continue without gouernours: it is extreme madnesse to saie, God iudgeth not the worlde: be-  
E 2 cause

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cause he is gouernour of the same.

He gouerneth the world, thou wilt say, but hee iudgeth not among men; for the innocēt are oppressed of the wicked. But listen, can God, thinkest thou, iudge the whole worlde, and yet not iudge a part? Or wil he gouerne things senselesse, and liuelesse, and neglect reasonable men?

Againe, if he be a iudge, and yet doe no iustice, what doest thou make him, but a rechles, & careles person, one that setteth al at fixe and seuen, not caring which end goeth-forward? which thing thou canst not conceiue in thy mind, much lesse report, without great impudencie; and assure thy selfe God wil not hold thee guiltlesse for thinking so of him, who is onelie wise c.

1. Tim. I, 17.

Last of al, I aduise thee, O mā, take heed what thou saiest. for, if thou grant, as thou canst not denie, that God iudgeth al men, and yet saiest the innocent are punished, or oppressed without iust cause whie, and the wicked cherished; then is he not a righteous iudge; and if not righteous, then a tyran; which is blasphemie be it either thought or spoken. Wherefore laie thine hand vpon thy mouth.

These are good reasons, thou confessest.

If

of God his general iudgement.

If they bee, they wil perswade thee, bee thou a reasonable man. Happilie, thou lookest for scripture. Wouldst thou haue it proued that God doth iudge? *God is the iudge of the whole world* <sup>d</sup>. *He sitteth in his throne and iudgeth right* <sup>e</sup>. That God hath care of y<sup>e</sup> godly? *Behold the eie of the Lorde is vpon the that feare him, & vpon them that trust in his mercie* <sup>f</sup>. That he hath cōsideration too of y<sup>e</sup> wicked? *The face of the lord is against the that do euil, to cut-off their remembrance from the earth* <sup>g</sup>. That he beholdeth y<sup>e</sup> waies of al men? *The Lord looketh downe from heauen, and beholdeth al the children of men* <sup>h</sup>. *From the habitation of his dwelling, he beholdeth al the that dwel in the earth, euen, the euil & the good, & that in euerie place* <sup>i</sup>.

<sup>d</sup> Gen. 18, 25.

<sup>e</sup> Psal. 9, 4.

<sup>f</sup> Psal. 33, 18.

<sup>g</sup> Psal. 34, 16.

<sup>h</sup> Psal. 33, 14.  
15.

<sup>i</sup> Prou. 15, 3

Thou seest therefore first, that God doth nowe iudge, that thou maist thinke al iustice is not reserued vntil y<sup>e</sup> time to come. Secondlie that God hath an eie vpon the godlie, that thou maist note howe hee is charie ouer them. Thirdly, how his face is against them that do euil, that thou maiest vnderstand, howe his wrath is kindled against the wicked. Last of al, howe he beholdeth al men, that thou maist know, how he neglecteth no man: and not giue-out, that he winketh at the wicked. For



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he beholdeth, the good for their welfare, and the euil to their destruction. With whō looke thou to haue à part, who deniest that God beholdeth the waies of mē. And not onely know thou that God doth cleerlie behold thee, but acknowledge also that he wil assuredly cōdēne thee. For seing the face of the Lord is against them that doe euil, to cut-off their remembrance from the earth: of the gouernement of God it must ensue, that thou who through infidelitie deniest the countenance of God, must through destruction vnderstand the

\* *Saluianus de wrath of the beholder, saide Saluianus k, gubernas. Dei. and so doe I.*  
lib. 2.

Examples of  
God his iudgements in fore-  
time.

1. Gen. 3, 23.

m Gen 4. 10. 11.

n. Gen 7, 21.

o. Gen. 11, 6.

p. Gen. 19, 23.

24,

q. Exod. 14, 23.

But the more to preuaile, vnto these reasons, and testimonies of scripture, I wil annexe moſte euident examples of the iudgements of God. For, if wee into the holie Bible, wee ſhal finde the ſame to be euen à glaſſe as it were of God his iudgements from time to time. For our firſt Parents Adam & Euah were expelled out of Paradife<sup>l</sup>, through the iuſtice of God. The murther which Kain committed, was reuenged<sup>m</sup> through the iuſtice of God. The whole worlde was drowned<sup>n</sup>; Babel ouerthrowne; Sodom and Gomorh burned<sup>p</sup>; Pharao and al his hoſt brought vnto deſtruction<sup>q</sup>, through

of God his general iudgement.

through the iustice of God. Againe, 27.  
 that Noah and his housholde were pre- 28.  
 serued<sup>r</sup>; Lot with his wife and daugh-<sup>r. Gen 7, 23.</sup>  
 ters saued<sup>t</sup>; Moses and the Israëlites, <sup>r. Gen. 19. 16.</sup>  
 deliuered<sup>t</sup>, it was through the same iu- <sup>r. Excd. 14, 21.</sup>  
 stice of God. Againe, that Dauid in the <sup>22.</sup>  
 the deflouring of his wife; rauishment <sup>Wisd. 10, 15.</sup>  
 of his daughter; rebellion of his sonnes; <sup>16.</sup>  
 banishment from his kingdome; defecti-  
 on of his subiectes; and in the odious  
 death of his sonne Absolom was puni-  
 shed; what was it but the righteous iudg-  
 ment of God, for his sinnes committed  
 against the cōmandements of the Lord?

*In al these examples, faith Saluianus, what is there not? would you see à ruler? Lo, <sup>Saluianus de</sup> he both reformeth that which is presently a- <sup>gubernat. Dei.</sup> misse & disposeth thinges to come. Would you <sup>lib 1.</sup> see à seuerer iudge? Lo, he punisheth malefa-  
 ctors. Would you see à iust, yet à merciful iudge?  
 Lo, he spareth the innocent. Would you see  
 yet à iudge in al thinges? Lo, here is iudge-  
 ment. For he reproneth as à iudge, and go-  
 uerneth as à iudge. A iudge pronounceth sen-  
 tence, à iudge condemneth the guiltie, and à  
 iudge rewardeth the innocent. Againe faith <sup>Saluianus de</sup> <sup>gubernat. Dei.</sup> <sup>lib. 2.</sup> <sup>hex,</sup> And al these thinges, Whie? Whie? but  
 that we shoulde vnderstand that as God hath  
 iudged and punished; so he wil euermore.*

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*And therefore we reade how euen holic men were corrected afore time by the iudgement of God, that we should know how God wil iudge vs in this present world. Because God, as he liueth alwaie, so he iudgeth alwaie; as his omnipotencie lasteth euer, so his righteousness endureth; and as he is eternal, so is his iustice from age vnto age.*

## CHAP. II.

*Howe God doth iudge mankinde in this present world.*

**N**OW God iudgeth mankinde in this present world three maner of waies; sometime by men, by himselfe sometime, and sometime both by himselfe, and by man too.

By man diuerslie, as by ecclesiastical peesons; and by the ciuill magistrate: by the worde and power of the one; and by the sworde of the other. Therefore the worde of the preachers is saide to be *the sauer of death vnto death to some a, and the sauer of life vnto life to others*; and that which officers of the Church doe binde on earth, is saide to be bounde in heauen, & that which they loose on earth, is loosed in heauen <sup>b</sup>: and Magistrates for that cause are caled *the ordinance of God c*, and said

<sup>a</sup> 2. Cor. 2. 16.

<sup>b</sup> Luk. 18, 18.

<sup>c</sup> Rom. 13. 1, 2.



of God his general iudgement.

saide to execute the iudgements not of man, but of the Lorde <sup>d</sup>, and are named the ministers of God, yea, Gods <sup>f</sup> too, not simply, but for that theie sit in the roome of God <sup>e</sup> here vpon earth.

<sup>d</sup> 2. Cor. 19. 6.

<sup>e</sup> Rom. 13. 4.

6.

<sup>f</sup> Psal. 82. 1. 2.

So that, when either the vengeance of God against obstinate sinners; or a gracious pardon vnto the penitent, is pronounced: or theeues be hanged, witches burned, traitors quartered, malefactors punished; when the innocent are defended, right maintained, and iustice due executed according to the lawes of God, it is the iudgement of the Lord.

I saie, when iustice is executed according to the lawes of God. For al the iudgements of men, in authority, though according to lawes, are not the iudgements of God. Because, manie times both ecclesiastical persons, and that by lawe, condemne those whom God doth pardon; and absolue those whom God doth condemne: and temporal gouernours also allowe that by their lawes, which God abhorreth. So both theeuerie in Lacedemoniag; publique whoredome in Assyria <sup>h</sup>; incest in Persia <sup>i</sup>, was: & cōmon stewes <sup>k</sup>, yea and Sodomitrie somtime of yeere at Rome <sup>l</sup>, and grosse idolatrie in

<sup>g</sup> Ex Heraclido de politijs.

<sup>h</sup> Orosius de gloria lib. 1.

<sup>i</sup> Boënius de moribus, & legibus gentium, lib. 2.

<sup>k</sup> Cor. Agrippa de Vanit. Scien. cap 64.

<sup>l</sup> Tho Swesonius cōtra Hamilitoniam Apostalam p. 102.

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al places where the Pope hath supreme power is mainteined. And therefore magistrates iudging according to such laws, are not the ministers of God, but of Satan; and execute the iudgements of the diuel, not of the Lorde.

When therefore be magistrates the ministers of God? or when doe theie execute his iudgements? Surelie when they iudge according to Gods lawes. Which lawes of his be either imprinted in the mindes of al and euerie man, and are for that cause termed *the lawes of nature*; or else written in the worde of God, which is the scripture, and are called *the Decalog or Ten-commandements*. Whatsoeuer is by the authoritie enacted contrarie to these lawes, it is the law of Satan; & what is either grounded vpon them, or done by them, God alloweth the same.

And such good magistrates, and their lawes the Lord so fauoreth, that he commandeth them to be obeied, *as his owne ordinance* <sup>m</sup>, and that theie maie be due-  
<sup>m. Rom. 13, 1.</sup> lie put in execution, he reueileth hai-  
<sup>2, &c.</sup> nous malefactors often-times; and those whom men by no policie can either get, or knowe, he by his omnipotencie in his iustice doth descrie. Thus come theeues  
 and



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and murtherers commonlie, and traitors dailie into the magistrates hande. And whie? No doubt, because the Lord would haue it knowen, that he is a righteous, and a most iust auenger of enormous crimes, and y<sup>e</sup> albeit by his almightie power, he can : yet through his wisedome he wil haue the ciuil magistrate to punish such, and that partlie that others maie be terrified by their punishment from following their example: but especialie that notorious offenders maie haue notorious and deserued correction.

Againe, he iudgeth by the ciuil Magistrates, when throug strength of armes, and force of warre, the innocent are defended against al enemies whatsoever, be theie domestical or forreigne vsurpers of anothers kingdome, or Tyrants in their owne. And theie who take such warres in hand, are saide to fight the *Lordes battel*, as both Ioshua<sup>n</sup>, Dauid<sup>o</sup>, Machabeus<sup>p</sup> did, <sup>n Eccles. 46, 1.</sup>  
 & praised be God our renoumed Queene <sup>2. &c.</sup>  
 doth, both in defending her loial subiects <sup>o 2. Sam. 17, 24</sup>  
 against al enemies; and in protecting the <sup>2. Sam. 18, 1.</sup>  
 oppressed against vsurpers. <sup>2. &c.</sup>

By himselfe the Lord also doth iudge and that diuerslie. And though in al his workes he be maruelous : yet most wonder-

<sup>p 2. Macc. 15, 7</sup>  
<sup>8. &c.</sup>



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derful is he in those his iudgements. For he iudgeth secretelie, and he iudgeth openlie; he iudgeth particularlie some, & he iudgeth vniuersalie, al mē by himselfe.

Secrete iudgements of God.

By his secrete iudgement he stirreth vp the hearts of man against man manietimes, and againe maketh some to be extraordinarylie fauoured. This do the godlie note. And therefore when either theie do finde for loue, enimitie; for good wil, hatred; for benefites, ingratitude; or get y friendship which theie neuer looked for: the one theie impute vnto the righteous iudgement of God for their neglecting his loue, & requiting his friendship with vnkindenes, & his manifold good turnes with vnthankfulnes; and for the other

¶ Psal. 75, 6.

theie crie with the Psalmist 9, *To come vnto preferment is neither from the East, nor from the West, nor from the South, but God is the iudge, he maketh low, and he maketh hie.*

7.

By this iudgement the Lord both taketh awaie good magistrates sometimes; turneth the heartes of Princes; and changeth the state of Common-weales. For a true sentence is that of Comineus 1; *God suffereth no wickednesse to goe unpunished, although sometime it be long ere he take vengeance.* For so often as we see anie notable at-

¶ Phil. Comineus  
Comment.  
Inor. lib. 6.

tera-

of God his general iudgement.

*teration in mightie Princes, we ought certainly to perswade our selues that it proceedeth from the iustice of God.* And by this iudgement he succoureth, yea and preserueth his Church miraculousslie from destruction; and also punisheth the enemies of the same from time to time.

Secretelie also the Lorde doth iudge, when hee toucheth the minde of man with the feeling of sinne and wickednes. And this iudgement of God, if the holie spirite be not assistant, is vnportable. For herebie diuers haue desperatelie finished their lines; as Kain, Iudas, and in our age Franciscus Spira. By this iudgement diuers which seeme in manie outward and worldlie respectes, as either for authoritie, or for their nobilitie, or for their places, or for their learning, or for their profession, or for their wealth, happie; yet are theie by the testimonie of their gnawing conscience, which accuseth them continualie of hainous and manifolde crimes, in a curst state, and condition.

Last of al, when the wilful despisers of God his mercies preached by the Gospel, and the malicious resisters, or peruertors of his worde be deliuered-vp into reprobate mindes, wherbie theie  
take

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take darkenes, for light; sower, for sweete; for trueth, falsehoode; wickednes, for holines, superstition, for true religion, mans fantastical imaginations, for the verie seruice of God: and folowe, without remorse of conscience, or sense of wickednesse, sinne, and that with greedinesse, what is it but the secrete, yet righteous iudgements of the Lord?

<sup>r</sup> Rom. I, 21.

22.

23. &c.  
Open iudgements  
of God.

Secondarilie, without the ministerie of man God iudgeth by himselfe openlie to the sight of the worlde by diuers means, as by fire somtime, by water somtime, by the earth sometime, &c. By which, and such like the Lorde in his iustice doth punish vs in these daies manie times. So haue we bine by great fires, great inundations, great earth-quakes, great plagues, corrected: yet verie mercifulie. For we are neither consumed of

<sup>r</sup> Gen. 19, 13.

24.

<sup>u</sup> Gen. 11, 6.

<sup>x</sup> Numb. 16, 31.

32.

Psal. 106,

17.

fire, as Sodome was <sup>r</sup>, nor drowned of water, as the olde world was <sup>u</sup>, nor swallowed-vp of the earth, as Korah, Dathan, and Abiram were <sup>x</sup>: and that, not because we are more innocent nowe in the sight of God, than theie were, nor God is, either lesse righteous, that he wil not, or of lesse power, that he cannot punish so seuerelie as euer he did: for both we are by  
so



of God his general iudgement.

so much more wicked than theie were, as we contemne greater benefites than euer theie enioied, and God also is as righteous for iustice, and for his power as mightie, as euer he was. *For he is the Lorde and changeth not y.* But of his infinite mercie <sup>y Mal. 3, 6.</sup> he bringeth vs not vnto vtter confusion, but punisheth vs by litle & litle, because we should amend.

Thirdlie, by himselfe God openlie <sup>Examples of</sup> punisheth particular men, and that no- <sup>God his iudge-</sup> toriously, that others maie beware. Thus <sup>ments vpon</sup> hath he punished long-ago both Herode <sup>particular men.</sup> Antipa, for his crueltie, and Herode Agrippa for his pride, and Cerinthus, and Arius curssed heretikes, for their blasphemies, and the enemies of Narcissus for their periurie, and Hatto of Maguntia, for insatiable couetousnes, and crueltie, and Dalburgius of Wormes in Germanie, for his lewde and vnchaſte conuerſation, and to omit à number mo, Frier Bacon for his familiaritie with Satan. For one of those <sup>z Eccles. hist.</sup> Herodes hee threwe from hie authoritie <sup>cent. 1. lib. 2. cap.</sup> downe to extreame beggerie <sup>3. p. 30.</sup> z, the other <sup>a Act. 12, 23.</sup> was eaten-vp of vermine <sup>b Paulus ab</sup> a, Cyrinthus <sup>Eitzen Esh.</sup> was bruized into peeces with the ſal of an <sup>doct. li. 2. ca. 19.</sup> house <sup>c Paulus ab</sup> b, the bowels of Arius gushed-out, <sup>Eitzen, ibidem.</sup> and so horrible ended his daies <sup>c</sup> c, one of Narcissus

## A discourse Apologetical

Narcissus his enimies with fire, another with an odious sicknes, & y<sup>e</sup> third hauing lost his eies with weping perished miserable d; Hatto was pursued, yea at y<sup>e</sup> lēgth deuoured of Myce and Rats e; Dalburgius going to naughtie companie in the night, fel into à cellar, and so tooke his death f; and Frier Bacon pined-awaie with hunger, hauing both à greedie desire to eate, and plentie of meate to feede-vpon g.

<sup>a</sup> *Enseb. lib. 6.*

*cap. 9.*

<sup>c</sup> *Eccles. hist.*

*Cent. 10. ca. 10.*

*p. 590.*

<sup>f</sup> *Georg. Maior*

*Tom. 2. Homil.*

*fol. 745.*

<sup>g</sup> *Francis Coxe*

*in his brieve*

*treatise concer-*

*ning the dete-*

*stable wickednes*

*of Magical sci-*

*ences.*

And of verie late yeares, what notable, and howe manie examples of God his iudgements against wickednes haue we seene? What à death came Anne Auerie (à notable example of auarice) for her wilful periurie vnto? How died widowe Barnes, because she wold haue defrauded her owne children of their portions of goods due vnto them by Lawe? Howe desperatelie did father Lea finish his life, for bearing false witnesse to à matter? Howe died one Thomas Hil at Feuerham in Kent for murthering his owne Mother? Did not the verie excrements of Anne Auerie come-out of her mouth? Was she not stroken with such à sicknes, and that sodenlie, that neither her feete could moue, nor her mouth speake,

nor

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nor anie member of hers in à manner do the duetie it should? Died she not odiously in à stinking stable for her abhominable couetousnes and periurie? Fel not widowe Barns out of an hie windowe, and so brake her necke? Did not Father Lea dispatch himselfe with à rustie knife, and that two yeares after hee had forsworne himselfe? And did not fūe smal points strāgle, in strange manner, Tho. Hil? Read the litle treatise intituled, *A viewe of examples*; & if thou haue the French tongue, reade also the Booke intituled, *Des grands & redoutables iugemens & punitions de dieu aduenus au monde, &c.* and there thou shalt see that punishments haue bine executed vpon some one or other, for the violating of euerie commandement of the Lord. The which, and such like examples God he sendeth daie by daie, that men should know & consider, how that maie happen vnto euerie forsworne, blasphemous, & wicked person, which happeneth to anie. Finalie, God as he iudgeth particularlie some for some special finnes: so he iudgeth vniuersalie al men, when he taketh them out of this worlde by death. *For the wages of sinne is death* <sup>h</sup> *Rom. 6, 23.* Of which sith euerie man is guiltie, no

*The Booke was printed at Morges this yeare 1581. par Iean le Preux.*



## A discourse Apologetical

man escapeth the punishment of sinne, which is death. For, *it is the condition of all times; Thou shalt die the death: And it is appointed unto men, that theie shal once die k, For so much as al men haue sinned l.*

<sup>l</sup>. Eccles. 14, 17.

<sup>k</sup>. Heb. 9, 27.

<sup>l</sup>. Rom. 5, 12.

<sup>m</sup>. Rom. 8. 2.

<sup>n</sup>. Bern. serm. ad milites, Cap. II.

But the law of the spirite of life which is in Christ Iesus, hath freed vs<sup>m</sup> from the lawe of sinne and of death; whie therefore doe we die, and are not forth with clothed with immortalitie? I aunswere with Bernard<sup>n</sup>, *It is that the trueth of God maie be fulfilled. For seeing God loueth mercie and trueth, man is to die, because he prophecied that he should, & yet shal rise againe, least God seeme to forget his mercie. So therefore death although it beare not dominion alwaie: yet notwithstanding it abideth for the trueth of Gods sake, or for a time in vs: euen as sinne although it nowe raigneth not in our mortal bodies: yet are wee not without the same.*

The thirde manner of God his iudgements is both by himself, & by man too. As when he not onelie suffreth y<sup>e</sup> Magistrate to punish the bodies, but also himselfe tormenteth y<sup>e</sup> minds of malefactors by himselfe. Exāples of which his iustice I wil recite two: one shalbe of a murthrer executed at Vienna, named Paul; the

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other of Muntzer the traitor put to death in Germanie. For Paul, hauing not onelie robbed his owne master of that monie which with great paines and toile he had gathered for the reliefe of him and his in necessitie: but also murthered, to make his waie sure, first his felowe workman, then à maide seruant, then his master, next his mistres, and last of al à poore young infant à maiden childe, and being miraculousslie by God himselfe apprehended at Ratisbone à citie distant from Vienna 50 Germane miles, deliuered into the hands of the magistrate, by them conueied to the place where that horrible fact was perpetrated, and there, according to the lawes of that countrie, adiudged vnto à most bitter death, amid his paines, which were most greeuous to fleshe and blood, he openlie confessed y al his bodilie torments did not so much afflict his flesh, as the last wordes of the poore infant and innocent, whome among the rest he had murthered, did torment his minde. For when he came with bloodie hands to kil her, y sweet babe entreated him earnestlie to saue her, promising y best thinges which she had for a recompence of his mercie, in these words: O Paul, good Paul,

*Paul the murderer.*

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o D.G. Maior  
Tom. 6. Hom.  
fol. 509. b.

do not thou kil me, and thou shalt haue al my poppets whensoever thou wilt. Those words from the time hee had murthered her, were as corosies at his heart; and at his death as the paines of hel to his soule: so testifieth à good, and à godlie wtiter o.

Muntzer the  
Traitor; Father  
of the Anabap-  
stes.

Muntzer also, being readie to be put vnto death for raising the poore Countrie-men in Germanie against their leige Lordes, and gouernours, was so vexed in minde, that such as stooode by him, when he was to be executed, might sensible heare his heart to pant, shake, and beate againe. So did God for his part shewe his iudgement vpon him for his wickednes; as witnesseth D. George Maior p.

p D.G. Maior  
Tom. 7. fol. 612,  
b.

CHAP. 12.

*Whether al the wicked are punished in this worlde; and whie theie are suffered in the opinion of man to florish.*

**I**F God then so fauour iustice, some wil saie, he should iudge and punish al the wicked in this world.

No wicked man  
but hath his pu-  
nishment.

He should in deede, and he doth. For there is not à wicked man vpō the earth, whome



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whome God in his iustice one waie or o-  
ther; either by his Magistrates, or by  
himselſe; either by his ſecrete, or by his  
open iudgements; either by an accusing  
conſcience, or by caſting him of into a re-  
probate minde; either by ſickenes, or by  
pouertie; by aduerſitie, or by proſperitie,  
doth not puniſh. But it maie be objected,  
to haue a guiltie conſcience, is an heauie  
croſſe; and to be vtterlie forſaken of the  
Lorde, and poſſeſſed of Satan, is of al the  
foreſt plague, which can fal-vpon man in  
this world; aduerſitie alſo is a grieuous  
punishment, but that proſperitie can be a  
croſſe, that is a Paradoxe in the opinion  
of the world. I grant it is ſo. For ſo theie  
haue alwaies thought. Therefore the Ro-  
mans with Cicero; the enimies of Iob, &  
the aduerſaries of Paul in their owne eies  
were; & the Turks as theie thinke them-  
ſelues are happie. And why? The Romans  
had al the world as it were in ſubiection,  
Iob his enimies liued at their heartes eaſe,  
Paul his aduerſaries were not touched  
with aduerſitie, as theie thought, y<sup>e</sup> Turks  
doe flouriſh. Wheras contrariwiſe y<sup>e</sup> Iewes  
with Cicero, Iob euen of his friendes,  
Paul of the barbarous people, Chriſtians  
of the Turkes, are iudged accuſſed.

## A discourse Apologetical

- But whie? *The nation of the Iewes are vanquished, are carried from their native countrie; are deteined in captiuitie, saide Cicero<sup>a</sup>. Job was in miserie; And who euer perished being an innocent? or when were the godlie*
- <sup>a</sup> Cicero Orat. pro L. Flacco.
- <sup>b</sup> Job 4, 7. *destroyed? saide the fained friends of Job b. Paul had a viper vpon his hande; Therefore he is a murikerer, and though hee haue escaped the sea, yet vengeance wil not suffer*
- <sup>c</sup> Acts 28, 4. *him to liue, saide barbarous people c. Christians are but fewe for number, and for power nothing so mightie as they haue bene; theie endure much affliction and troubles in respect of others; therefore they*
- <sup>d</sup> Azorara 12. *are not the sonnes of God, saith Mahomet d.*

These are the rash, and sinister opinions of the world. When god sendeth prosperitie hee loueth; but when aduersitie doth come, hee hateth. But the godlie are of an other minde. For albeit when such as feare God enioie prosperitie, they thinke it an argument of his fauor: yet when the wicked haue the same, in their iudgemēt, it is a token of his displeasure. Therefore Augustine in a certaine place doth saie, *The men of this world are vnhappye happie*, that is, in their wealth theie are poore; in their health, sicke; and in their felicity, they are accursed. For when the

Lord



of God his general iudgement.

Lord seemeth not to be angrie at al with the wicked, he is most displeased. So Bernarde, *when God is not angrie, as mē thinke, he is most angrie.* <sup>e Bern. super Cantic. serm. 43</sup> And this may appeare to be true both in the Romans, in respect of the Iewes; in Iob his friends, as they were called, in respect of Iob; in the barbarous people in respect of Paul; and in the Turkes at this day in respect of Christians. For who were out of God his fauour more than the Romans; than Iobs friends; than Paul his aduersaries: and who more miserable in deede than the Turkes, notwithstanding their prosperitie? And such is the state of the wicked at al times.

Then whie doth the Lorde suffer the wicked in the sight of men to flourish? and whie doth hee not in iustice confounde them speedilie, and vtterlie? <sup>Whie the wicked do flourish.</sup>

Sundrie reasons may be giuen hereof. For either of his wisdom he thinketh it no due time as yet to punish them; or of his mercie he spareth them, because they shoulde repent; or in his iustice hee hath quite forsaken them. In his wisdom he spared Sodome, vntil the sinnes therof were exceeding ripe, and cried-up to heauē for vengeance: in his mercie he spared y<sup>e</sup> old world an hundred & twenty  
F 4                      yeares,

<sup>Gen. 18, 23</sup>



## A discourse Apologetical

yeeres, that theie might amende g: in his iustice oftentimes he spareth the wicked in this present world, because he hath giuen them ouer into reprobate minds, and reserued thē for euer-during torments in the life to come. So doe good Physicians suffer such to haue their wils without gaine-saying them, who are past recouerie. But, as they who are so desperatelie sicke in bodie, are nigh vnto death: so they whom God forsaketh, and leaueth to their owne lusts, are nigh vnto damnation. And as calues the fatter they be, the nigher they are to be killed; and as trees the bigger theie are, & the more vnfruitful, the nigher to bee hewen-downe: so the prosperitie of the vngodlie, is an vndoubted argument of their destruction at hande. Which punishment of theirs shal thē by so much be the more grievous & intolerable, by howe much the time was great before the Lord executed his iudgment. Pharaο is a notable example hereof. For hee was long spared, but at the length ouerwhelmed in the red sea <sup>h</sup>. So is Balthasar, who in the middes of his iolitie came to destruction <sup>i</sup>. But they which are best knowen, and most of al to be noted, are Sodom and the old world,

<sup>h</sup> Exod. 14, 21.

<sup>22.</sup>

<sup>13.</sup> Psal. 78,

<sup>19.</sup> Wisd. 15,

<sup>29.</sup> Dan. 5,

<sup>30.</sup>

of God his general iudgement.

world, the one whereof was vtterlie consumed with fire <sup>k</sup>; the other drowned with water <sup>l</sup>: both special examples of the sudden, and vtter damnation of the vngodlie.

<sup>k</sup> Gen. 19, 24.

25.

Gen. 7, 17. 18.

25.

### CAP. 13.

*Causes whie the godlie doe endure such  
miserie, and troubles in this  
worlde.*

**F**Vrthermore, it maie bee demanded,  
Whie such as feare God of al others  
most zelousslie, and fauour religion best,  
suffer such miserie, and affliction in this  
present world, as they do?

I answer: one cause is in them-selues,  
through their zeale of godlinesse, they  
chuse it: another in Satan their enimie,  
through his malice against them, hee see-  
keth it: a third in God, who partlie of his  
wisedome, and of his iustice partlie, doth  
send it.

For, to speake seuerallie of these causes  
somewhat, doubtles the godlie endure af-  
fliction oftentimes, when wold they but  
assēt vnto sin, or consēt vnto the wicked,  
they might flourish in al outwarde happi-

## A discourse Apologetical

nes, and worldly, as they cal it, felicitie. But, for that they haue the feare of God alway before their eies, and thinke-upon the valor both of religion, & virtue, they chuse rather to be afflicted for righteoufnes sake, then either for wickednes to be aduanced, or that the glorie of their profession should be blemished. Herebie manie endure displeasure, which might haue fauor; manie suffer pouertie, which might be rich; manie be obscure, which might be of countenance; and manie are in great aduersitie, that might doe wel in the worlde. So Michaiah for speaking the truth faithfullie without flatterie<sup>a</sup>; Daniel for seruing the true God zelously without hypocrisie<sup>b</sup>; olde Eleazer for obseruing the holie Lawes of his God religiouslie<sup>c</sup>; Ioseph for his loialtie to his master ward<sup>d</sup>, and such like both were punished, and are daily afflicted.

<sup>a</sup> 2. King. 12, 26

27.

<sup>b</sup> Dan. 6, 16.

17. &amp;c.

<sup>c</sup> 2 Macc. 6, 28.<sup>d</sup> Gen 39. 12.

20.

Of which their inuincible courages manifold commodities do arise. For, first in so doing albeit they lacke outwarde comfort of the world: yet they haue the inward ioie of a good conscience, which, as Salomon saith<sup>e</sup>, is a continual feast.

<sup>e</sup> Prov. 15, 15.

Secondlie, they giue testimonie vnto the worlde, how they fauor Christianitie and



of God his general iudgement.

& religiō; not of hypocrisie, or in world-  
 lie respectes, but of pure zeale: and that  
 theie regarde those wordes of our Sau-  
 ior f, *Whosoener shal confesse me before men,* Mat. 10, 32.  
*him wil I confesse also before my Father,*  
*which is in heauen. But whosoener shal de-*  
*nie me before men, him wil I also denie be-*  
*fore my father which is in heauen:* Againe,  
*He that loueth father and mother more than*  
*mee, is not worthie of me. And he that lo-*  
*ueth sonne or daughter more than me, is not*  
*worthie of me. And he that taketh not his*  
*crosse, and followeth mee, is not worthie of*  
*me. He that wil saue his life shal lose it; and*  
*he that loseth it for my sake, shal saue it.* 33.  
37.  
38.  
39

Thirddie manie-times therebie theie  
 winne such as are without, & make them  
 to glorifie God, & to forsake either their  
 naughtie life, if theie haue beene sinners;  
 or their idols and errors, if theie haue  
 beene superstitious.

And last of al theie both encourage the  
 weake, and confirme the strong in good  
 motions, by their examples.

Again, considering how it is impossible  
 to please God, and in the world to florish  
 too; and that such thinges as delight the  
 bodie, are extreme enemies to the soule,  
 theie voluntarilie abandon al occasions  
 that

## A discourse Apologetical

that maie with-drawe them from God, or quench the zeale of virtue within the. Whereof it is that theie doe, yea it cannot be but theie must suffer manie troubles, as Lactantius noteth g. For, it is verie hard to be holie in this worlde, and happy too. Therefore theie doe chuse and willinglie for welth, pouertie; for pleasure, paine; for a flourishing state, affliction: and though theie doe neither with Democritus, pluck-out their eies <sup>h</sup>; nor with Spurina, deface their faces <sup>i</sup>, nor with the Monches liue by them-selues; nor with the superstitious Iesuites whip their owne corpses: yet with Saint Paul <sup>k</sup>, *theie beate downe their bodies*, that their flesh preuaile not ouer the spirite.

Furthermore, insomuch as the diuel is for power mightie, in that hee is a Prince <sup>l</sup>; and his hatred is deadlie, because there is enimitie betweene his seede and the godlie <sup>m</sup>; and his crueltie vnsatiable, being a dracon <sup>n</sup>; and his subtleties manifolde, because he is a serpent <sup>o</sup>: maruel it is not, though the saints of God in this worlde, wherein theie are but strangers <sup>p</sup>, enioie neither such ease, nor such honor, nor such prosperitie, as the wicked doe.

Not

<sup>g</sup>. Lactant. de  
diuino premio,  
cap. 5.

<sup>h</sup>. Cicero lib. de  
finibus.

<sup>i</sup>. Valer. Mar.  
lib. 4, Cap. 5.

<sup>k</sup>. I Cor. 9, 27.

<sup>l</sup>. Iohn. 14, 30.

Iohn. 16, 11.

<sup>m</sup>. Gen. 3, 15.

<sup>n</sup>. Reuel. 20, 2.

<sup>o</sup>. Reuel. 12, 9.

Reuel. 20, 2.

<sup>p</sup>. Heb. 11, 13.

14.

Heb. 13, 14.

of God his general iudgement.

Notwithstanding whatsoever the di- *Power of Satan*  
 uel doth against them, it is because God *what.*  
 doth either sende him, or suffer him. And  
 therefore although his hatred, be mor-  
 tal; his crueltie, extreeme; and his sub-  
 tleties, past finding-out: yet can he doe  
 nothing to hurt the godlie, without God  
 permit. So that his wil is nought, but  
 his power is good. For his wicked wil is  
 of himselfe: but he hath no power, but  
 from God. Which power notwithstan-  
 ding the Lorde alwaies doth moderate,  
 that of his malice he cannot afflict, more  
 than the wil of God is, he shoulde. This  
 maketh the godlie neither to feare the  
 power, nor to set à rushe by Sathan for  
 al his malice. Because he can do nothing  
 but by sufferance.

God also himselfe doth bring the  
 godlie into troubles, and that as afore I  
 said, partlie of his wisedome, and partlie  
 of his iustice. In his wisedome he doth  
 correct them for diuers ends. First to trie  
 whether theie are such indeede as theie  
 would seeme to be. For manie doe both  
 thinke themselues, and are thought also,  
 to be valiant Christians, who in the time  
 of tentation are but verie cowardes. And  
 therefore, as when warre is hot, men are  
 pro-



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proued, whether theie haue hearts or no:  
 So affliction sheweth who is the faithful  
 Christian. *For God proueth them, and fin-*  
*Wisd. 3, 5. deth them meete for himselfe 9. He trieth*  
*6. the as gold in the fornace, & receiveth them*  
*as a perfect fruite offering.* He hideth him-  
 selfe oftentimes, and turneth-awaie  
 his face, but not in wrath: *It is to trie,*  
*not to destroye them*<sup>r</sup>. Yet trieth he not  
 Christians the better to know them him-  
 selfe. For he both knew them before  
 theie were fashioned in the wombe s; and  
 continuallie beholdeth the secretes of  
 mans hearte t. But that both theie  
 them selues, & others also should see what  
 theie are.

<sup>r</sup> *Wisd. 3,*<sup>r</sup> *Bern. serm. in  
nativitat. Marie.*<sup>r</sup> *Psal. 139, 15.  
16.*<sup>r</sup> *1. Sam. 16, 7.**Psal. 7,**Act. 15,**9.**8.*

Secondlie, to bring them into his  
 feare. Because in prosperitie even the  
 righteous oftentimes forget the Lord: but  
 in aduersitie theie remember him. For  
 as the starres do shine in the night; but in  
 the day time are not seene: so the virtues  
 of men which in prosperitie appeare  
 not, in aduersitie are most glorious to be-  
 holde. And then theie see both the  
 frailtie of their owne nature, and theie  
 acknowledge it; and the vnspeakable  
 mercie of God, and theie commende it;  
 and the general miserie of mankinde, and  
 they

of God his general iudgement.

theie bewaile the same . This made the Prophet to saie u, *In the daie of my trouble I sought the Lorde; my sore ranne, and ceased not in the night: my soule refused comfort. I did thinke vpon God, and was troubled: I praied, and my spirite was full of anguish.* Againe x, *Lord, in trouble they haue visited thee: theie powred-out a praier when thie chastening was vpon them.* And againey, *Before I was afflicted, I went astray, but nowe I keepe thie worde. It is good for me that I haue beene afflicted, that I maie learne thie statutes.*

<sup>u.</sup> Psal. 77, 2. 3.

<sup>x.</sup> Isa. 26. 16.

<sup>y.</sup> Psal. 119, 67.

71.

Thirdly, y they may be like vnto Christ; and that partelie because he is their eldest brother. Nowe no reason is it, that the yonger brethren should haue greater preheminance then the eldest, so longe as he is good. But Christ their eldest and good brother suffered, and so entered into his glorie z, wherefore the yonger, and wicked of necessitie must looke for troubles. For otherwise theie are neither the sonnes of God, nor the heires annexed with Christ a. Partlie for that he is their master. But he was persecutde, and hated b. Therefore they are to looke for persecution and harted. For the servant is not greater than his master; but

<sup>z.</sup> Luke. 24, 26.

<sup>a.</sup> Rom. 8, 17.

<sup>b.</sup> Iohn. 15, 20.

19.

a

## A discourse Apologetical

a greate praise is it for seruantes rightlie to follow the steppes of their Lordes. It sufficeth the disciple to be as his master; and for the seruant to be as his Lorde. And partlie, because theie are commanded to follow his steppes. For so saith Peter c, *Herevnto ye are caled. For Christ also suffered for vs, leauing vs an ensample that we shoulde followe his steppes.* And Paul d, *If we be dead with him, we also shal liue with him. If we suffer with him, we shal also reigne with him.* As who should saie, If we die not, as he did, we shal not liue with him; and if we suffer not after his ensample temporal affliction, we shal not reigne with him in eternal felicitie.

Fourthlie, that both themselues should be assured, and others know howe theie are not of the world. For God hath chosen them out of the world. And therefore theie are hated e. For which cause the doctrine of the Gospel is caled the word of the crosse; and the prouerbe is, *Crux comes Euangelii*, *The crosse accompanieth the Gospel*, because the worlde doth persecute the professors of the same: not for anie euil which theie doe, but for that theie reprocue y works of darknes which thing the worlde cannot abide. And there-

[1. Pet. 2, 21.]

[2. Tim. 2, 11  
12.]

[John. 15, 19.]



of God his general iudgement.

therfore theie persecuted the Prophets, Apostles, and Sainctes of GOD from time to time. Then seeing theie protest the same trueth, let them prepare themselves vnto the like patience, *For we must through manie afflictions enter into the kingdome of God.* And al that wil liue godlie in Christ Iesus shal suffer persecution g.

<sup>f</sup> Act. 14, 22

<sup>g</sup> 2. Tim. 3, 12.

Fiftlie, to put them in mind what they are; and whither theie tende. For in this world theie are pilgrims, and strangers <sup>h</sup>; their countrie is heauen <sup>i</sup>. Which countrie theie woulde little couet-after, enioied theie prosperitie according vnto their heartes desire. O death, saith Ecclesiasticus <sup>k</sup>, *howe bitter is the remembrance of thee to a man that liueth at rest in his possessions; vnto the man that hath nothing to vex him, and that hath prosperitie in al thinges; yea vnto him that is able to receiue meat!* O death, how acceptable is thie remembrance vnto the needeful, and vnto him whose strength faileth, and that is nowe in the last age, and is vexed with al thinges, and to him that dispaireth, and hath lost patience! Therefore y Lord knowing this, doth in his wisdom crosse, & afflict his seruants on al sides, that theie maie be out of loue both with the world, and with the

<sup>h</sup> Heb. 11, 13.

14.

<sup>i</sup> Heb. 13, 14.

<sup>k</sup> Eccl. 41, 1.

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things

ogers, I.

## A discourse Apologetical

*1. I. Iohn. 2, 15.* thinges in the worlde<sup>l</sup>, and desire as  
*Phil. 1, 23.* Paule did to be loosed, and to be with  
 Christ m.

Sixtelie, that it maie appeare howe  
 the godlie doe fauor Christianity and re-  
 ligion not for temporal profit, or prefer-  
 ment; not for glorie and praise of men,  
 or in anie worldelie respect, but princi-  
 palie of meere zeale and duetie to God-  
 ward.

Seuenthlie, that their deliuerance,  
 which in the iudgement of mā could ne-  
 uer come to passe, maie assure the consci-  
 ences of them, and others too, of God his  
 continual prouidence, and presence with  
 his seruantes. So doubtles the miraculous  
 deliuerance both of Ioseph out of his  
 troubles; of the Israëlites, out of Egypt;  
 of Dauid, out of the handes of Saul; of  
 the three yong men, out of the consu-  
 ming fire; and of the godlie from time to  
 time, out of the cruel pawes of rauening  
 wolues, tyrants, and oppressors, doth not  
 a litle strengthen the mindes of al the  
 godlie in their miseries; and confirme  
 their faith touching the continual pre-  
 sence of God with his seruāts at al seasōs.

Eightlie, to shew that intolerable shal-  
 be the paines of the reprobate. For, if  
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of God his general iudgement.

God so afflict his Children; howe wil he torment his enimies! If he spare not the righteous! how wil he punish the reprobate. *If iudgement begin at the godlie; what shal the ende be of them which obeie not the Gospel* <sup>n</sup>! If the righteous scarcely be saved; <sup>n</sup>.1.Pet.4, 17. where shal the ungodly & the sinner appeare! If he doe so to the greene wood; what shalbe done to the drie <sup>o</sup>! And if he plague them which cal-vpon his Name, how wil he afflict such as feare him not <sup>p</sup>!

18.

<sup>o</sup>.Luke.23, 31.<sup>p</sup>.Ier.25, 29.

Last of al, that the righteous maie at- teine the rewards which are promised to the miserable of this worlde; according both vnto these words of Christ, *Blessed* <sup>q</sup>Matt.5, 10. *are theie which suffer persecution for righteousnes sake,* and these also of Paul <sup>r</sup>, *Our* <sup>r</sup>.2.Cor.4, 17. *light affliction, which is but for a momēt, causeth vnto vs a farre moste excellent, and an eternal weight of glorie.*

## CHAP. 14.

*That God in his iustice doth punish his seruantes for their sinnes.*

**I**N his iustice God also doth punish euē his sainctes for their offences. Because theie are guiltie not onelie of original, but of actual also; not only of secret, but of known

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known



## A discourte Apologetical

knowne finnes beside. Of original, because *There are borne in iniquitie, conceived*

- <sup>a</sup> Psal. 51, 5. *in sin a; and their harts, are euil euen frō their*  
<sup>b</sup> Gen. 8, 21. *youth b: of actual, For who can saie, Mine*  
 Gen. 6, 5. *heart is cleane c, I am cleane from sinne?*  
<sup>c</sup> Pro. 20, 9. *There is no man that sinneth not: of lecret,*  
<sup>d</sup> 1. King 8, 46. *for, If thou o Lorde, streightlie markest ini-*  
 2. Chro. 6, 36. *quities, o Lord, who shal stande? If I would*  
 Eccl. 7, 22. *iustifie my selfe, mine owne mouth shal con-*  
<sup>e</sup> Psal. 130, 3. *demne me; If I would be perfect, he shal*  
<sup>f</sup> Iob. 9, 10. *iudge me wicked f; yea my cloathes shal iudg*  
 31. *me filthie: and of knowne, for, I know*  
<sup>g</sup> Psal. 51, 3. *mine iniquities g, and my sinne is euer before*  
 me; Againe, *In manie thinges we sinne*  
<sup>h</sup> Iam. 3, 2. *al h. Seeing then so manie waies the god-*  
 lie are guiltie of sinne, what maruel  
 though God as a righteous iudge, doth  
 feuerlie in his iustice pinish them for  
 the same!

*Cogitations of  
 the godlie in  
 their troubles*

In this their affliction the godlie haue continual consideration both of themselves and their miserie; and of God and his mercie. In themselves theie compare their finnes, and their miserie together; and by the greatnes of their affliction theie gather, what an ouglie, filthie, and abominable monster sinne is. Theie consider that by their finnes theie haue offended not man but God, who is soueraigne-

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raignelie, and infinitelie righteous: and that impossible it were for them to be saved, except some extraordinarie pardon did come. At the remembrance wher of theie do euen tremble & quake-againe,

By which words the affections, & sorrows of those men who truly doe repent and weigh their wickednes in equal balance, are described. For theie conceiue of their sins, not as the hypocrites doe, according to their owne opinions, & fleshlie imaginations; but theie place before

their

Wagers, J.



## A discourse Apologetical

their eies, first the maiestie of his person whome theie haue offended, name-  
lie God: then the filthines and abhomi-  
nation of sinne in it selfe: and last of al the  
punishment which theie deserue for sin-  
ning by the sentence of the Lawe: and ac-  
cording to the maiestie of God which is  
most sacred; to the nature of sin, which is  
most abhominable; and to the torments y<sup>e</sup>  
theie deserued, which are endlesse, & in-  
tolerable, theie do think of their offēces.

*The great mer-  
cie of God in  
punishing  
sinneful man.*

*Job. 13. 2.*

*Job. 5, 17.*

*18.*

*19.*

*2. Cor. 4, 8. 9.*

In God theie note iustice and mercie.  
For of his righteous iudgement it is  
that theie are punished, & of his mercie,  
y<sup>e</sup> theie perish not vtterlie. And although  
theie are scourged sometimes gentlie, &  
sometime sharplie: yet alwaies fauoura-  
ble. *For when he is angrie hee sheweth  
mercie k, and in the time of trouble forgiueth  
the sinnes of them which cal vpō him.* Ther-  
fore, *blessed are theie whome God correct-  
eth* 1. For though he woundeth them,  
yet hee healeth them: though he smi-  
teth them, yet he maketh whole againe:  
though he sēdeth troubles, yet at length  
he deliuereth: though he doeth afflict m,  
yet he forsaketh not; and though he ca-  
steth down, yet he raiseth-vp againe. For  
he tempereth his iustice with mercie vn-

to



of God his general iudgement.

to the preſeruatiō of his ſeruants.

But howe come theie by ſuch mercie? Euen through the obedience of Ieſus Chriſt. For he was wounded for our offences<sup>n. Iſa. 53, 5.</sup>; and made a curſe for vs<sup>o. Gal. 3, 13.</sup>, ſo<sup>p. Iſa. 53, 5.</sup> that by his ſtripes we are healed p, & deliuered though not from worldelie puniſhment, yet from the guilt of ſinne; wherbie we appeare boldlie before God, being iuſtified through his obedience, & and made cleane by his bloud.

Theſe thinges when the godlie doe thinke-vpon, as ſeldome theie are quite out of their minds, theie do magnifie the goodnes of God exceedinglie, partlie for puniſhing them, which is an argument to their conſciences, not onelie y<sup>e</sup> theie are his children (for *theie who are without correction, are baſtards, and not ſonnes* q) but alſo that hee loueth them entirelie (because, *whō the Lord loueth he chaſteneth* r, and correcteth them for their profite, that theie maie bee partakers of his holines, and bring-forth the quiet fruite of righteousnes: Partlie for puniſhing thē in this world, and not in the worlde to come; with lenitie, not in his furie; as his children, not as ſeruantes; and as elect, not as caſt-awaies.

<sup>q. Heb. 12, 8.</sup>

<sup>r. Heb. 12, 6.</sup>

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But

oſers, I.

## A discourse Apologetical

But especialie theie praise him for  
 \*Col. 1, 21. their reconcilment vnto God y<sup>e</sup> Father\*  
 by the pretious bloud of the immaculate  
 lambe Iesus Christ: wherebie theie be-  
 beleue that none afflictions can hurt  
 I. Pet. 1, 19. them. And therefore theie reioice t, kno-  
 Rom. 5, 3. wing that tribulation bringeth forth pa-  
 4. tience; and patience, experience; and ex-  
 perience, hope; and hope maketh not a-  
 shamed, but boldlie to endure al manner  
 5. troubles; and earnestlie to desire not on-  
 lie a quite deliuerance from sinne, but al-  
 so that quiet state, where shalbe no more  
 death, neither sorowe, neither crieng, nei-  
 Reuel. 21, 4. ther paine u.

## CHAP. 15.

*Against a vane opinion that the Saints,  
 yea in this world, haue no  
 sinne.*

**N**Otwithstanding this being so appa-  
 rent, that it cannot be doubted of; &  
 so true, that the Scripture doth confirme  
 what so euer hath bine written: yet some  
 fantastical heades wil not let to saie, yea  
 and to publish also, that the Saintes are  
 without al manner sinne, or do not sinne  
 at al.

Whose



of Gnd his general iudgement.

Whose wordes if theie be true, then doth God against al iustice in punishing them so seuerelie, and that without ceasing, who deserue not the same, beeing pure from al contagion of wickednes. For this necessarilie must be inferred vpon their wordes, although happilie theie do not marke so much. To proue their opinion theie bring diuers, as theie thinke, substantial arguments; of which I wil recite, though not al, yet the strongest, that such as either be assaulted by their Sophismes; or shal heare their argumentes, maie the more easilie both dissolue, and abhorre them.

Theie saie therefore by an argument à diuisione:

*The Saintes are without both original & The Antecedent  
actual sinnes:*

*Ergo theie haue no sinne.*

*The Consequenz*

For confirmation of their false antecedent, theie first labour to proue that theie are without original sinne, and that by this argument.

*That sin which is forgiuē, remaineth not. The Maior.*

*But Baptisme is à seale to assure the consciences of the faithful, that original sinne is forgiven: The Minor.*

*Therefore it remaneth not. And if it doth The Conclusion.*



## A discourse Apologetical

*not remane, then are the Saintes without original sinne.*

*Answer.*

<sup>a</sup> Rom. 5, 6.  
7. &c.

1. Pet. 3. 18.

<sup>b</sup> Iohn 1, 29.

<sup>c</sup> Isai. 53, 5.

<sup>d</sup> 1. Cor. 6, 11.

Ephes. 2, 13.

<sup>e</sup> Rom. 4, 5.

<sup>f</sup> Rom. 4, 7.

The Maior is vnttrue. For original, yea al sinnes are forgiuen through the obedience of Christ. For he *being iust, did suffer for the vniust* <sup>a</sup>; and *hath taken-awaye the sinnes of the world* <sup>b</sup>; so y by his stripes theie are healed <sup>c</sup>, and sanctified by his blood <sup>d</sup>. Yet remaineth, though there raigneth not, much wickednes yea in the godlie, as both concupiscence of the hart, and other sinnes. Which sinnes (although theie remane in them) are not to their hurt, because theie beleue in him that iustifieth the vngodlie <sup>e</sup>. For, their faith is counted for righteousness; and theie are in God his sight, pure, holie, and faultlesse. Wherof it is that *Theie* are pronounced *Blessed*, not which are without sinnes, but *whose iniquities are forgiuen* <sup>f</sup>; not theie which are pure from al wickednes, but *whose sinnes are couered*.

Secondlie, to proue that theie are without actual sinne, thus theie reason:

*The Maior.*

*Where there is no condemnation, there is no sinne.*

*The Minor.*

<sup>g</sup> Rom. 8, 1.

*The conclusion.*

*The answer.*

*To the Saints there is no condemnation* <sup>g</sup>:  
*Therefore in the saintes there is no sinne.*  
I aunswere vnto the Maior, where  
there

of God his general iudgement.

there is no condemnation, there is no sinne vnto death. For the finnes of them which are in Christ Iesus are venial, or pardoned, or blotted-out euen as though they had neuer bene committed. Notwithstanding they are suffered to be in the godlie, yea and to assaile them fore, that they may continuallie beare in mind howe much they are bound vnto God, and stil seeke to please him whose helpe they stande alwaies in neede of. For *the flesh lusteth against the spirit<sup>h</sup>*, and, as the *h Gal. 5, 17.* prouerbe is, *he is linelesse that is faullesse.* And yet, *who shal laie anie thing to the charge of Gods chosen<sup>i</sup>?* it is God that *i Rom. 8, 33.* *justifieth, who shal condemne?* so that, there is *34.* no condemnation to the faithful, not because they are cleare from al contagion of wickednes; but for that their finnes are not imputed vnto them.

For *mans righteousness, is Gods mercie<sup>k</sup>*, *k Bern. super Cantic. ser. 23.* Againe saie they: *Whosoever is borne of God, sinneth not<sup>l</sup>.* *l I. Iohn 3, 9.*

*But the saints are borne of God:*

*I. Iohn. 5, 18.*

*Therefore the saints do not sinne.*

For the better answering this argument, it is to be considered, that *y* saints haue a double generation, one a carnal of their earthly parents, *y* other a spiritual, *The Answer.*  
of



## A discourse Apologetical

of God: according to the diuersitie wher-  
of theie are carried diuerslie, partlie with  
humaine, and partly with diuine cogita-  
tions. By the carnal generation, *their flesh*

- Gal. 5, 17. lusteth against the spirit m;* by the spiritual,  
*Iam 3, 2. the spirite lusteth against the flesh:* by the  
*Iam. 2, 21. carnal, they sinne in manie things n;* by the  
*22. &c. spiritual, theie shewe their faith by their*  
*P 1. Iohn 1, 8. works o:* by the carnal, *theie are sinners p;* &  
*1. Iohn 3, 2. by y spiritual, they abide in God, & auoid*  
*9. sinne, because theie are the sonnes of God q.*

Therefore, saith Augustiner, consume  
*Aug. Tom. 7. that wherebie we are the sonnes of the flesh,*  
*2. de peccat. and of the world, and that wil come vnto per-*  
*uers. &c. ca. 8. fection, wherebie we are the sonnes of God, &*  
*redeemed in the spirite. This made the same*  
*Iohn to saie, Dearelie beloued, now are we the*  
*sonnes of god, but yet it doth not appeare what*  
*we shalbe. What meaneth this, We are, and*  
*we shalbe, but onelie that we are in hope, but*  
*shalbe indeede? For afterwarde hee saith, wee*  
*know that when he shal appeare, we shalbe like*  
*him; for we shal see him, as he is. Therefore*  
*we both nowe haue begun to bee like him in*  
*this world because we enioie the first fruits of*  
*the spirit; and are yet unlike him, through the*  
*remnants of the olde man. Then, so farforth*  
*as we are like him, so farforth we are through*  
*the regeneration of the spirite, the sonnes of*  
*God:*



of God his general iudgement.

God: but by howe much we are unlike him, by so much we are the sonnes of the flesh, and of the worlde. In respect of the one, wee cannot sinne: but in respect of the other, if we saie that we haue no sinne, wee deceiue our selues. and so Augustine.

Bernard answereth vnto the maior on this wise <sup>t</sup>, Whosoener is borne of God, <sup>t</sup> Bern. in septua sinne<sup>th</sup> not, that is, saith he, resteth not in ges. Sermon. 1. sinne; or sinne<sup>th</sup> not, that is, it is so much, as if he did not sinne. Because sinne is not imputed vnto him.

Wherefore to conclude mine answere vnto this argument, I saie with Augustine <sup>t</sup> Aug. Tom. 7. <sup>t</sup>, So long as through patience we hope for the <sup>lib. 2. contra E-</sup> redemption of our bodies, let vs neuer haue <sup>pist. Parmen.</sup> the faces to saie wee haue no sinne; least that <sup>cap. 7.</sup> arrogancie of minde, bee a most hainous offence.

Moreouer they reason thus, It is the commandement of God, Do this, that is, fulfil <sup>The Maior.</sup> the commandements, and thou shalt liue <sup>u.</sup> <sup>u</sup> Luke 10, 28.

The saints doe liue, that is, in the eies of <sup>Leuit 18, 5.</sup> God they are blessed. <sup>The Minor.</sup>

Ergo they fulfil the commandementes of <sup>The conclusion.</sup> God.

Hereunto I answere, first the argument is false. For it is no good reaso<sup>n</sup>, They should, therefore theie doe keepe the commandements;

## A discourse Apologetical

dements; or, *they are commaunded to fulfil, therefore they do fulfil the lawes of God.*

Secondly, the commaundementes are fulfilled two manner of waies; by Christ, and by our selues. By our selues we could neuer keepe them; and therefore Christ hath fulfilled thē on our behalfe. For (*that that was vnpossible to the lawe*, saith Paul  
 Rom. 8, 3. *x, in asmuch as it was weake, because of the flesh*) God sending his own sonne in the similitude of sinful flesh, and for sinne, cōdemned sin in the flesh, that the righteousness might bee fulfilled in vs, which walke not after the flesh, but after the spirit.

Last of al vnto the minor, I saie, The saints do liue, but not through any righteousness which they haue done, or for their keeping the Lawe, it is *by their faith* in the bloude of Christ, for so saith  
 Rom. 1, 17. Paul y.  
 Gal. 3, 11.

*The Antecedent* Furthermore, they obiect, *The saints be righteous:*

*The consequens.* Ergo they do not sinne.

If this argumēt be meant of the saints in heauen, it is true: but if otherwise, I denie the same. For the saints in this world be righteous, and yet sinners. Righteous, because God accepteth them for righteous; and righteous, not absolutelie, but in respect



of God his general iudgement.

respect of other men. So was Noah righteous, *but in his generation*<sup>z</sup>, and y<sup>e</sup> Publi-<sup>z</sup> Gen. 6, 9.  
cane righteous, *but rather than the Phari-*  
sic<sup>a</sup>, and the spouse of Christ fairest, but<sup>a</sup> Luke 18, 14.  
*among women*<sup>b</sup>. And so the saints in this<sup>b</sup> Sal. songe 1, 7  
world before others, rather than the wic-  
ked, among men, be righteous: but sim-  
plie without al comparison righteous, or  
without sinne they are not. For in that re-  
spect God onelie is holie<sup>c</sup>; and there is none<sup>c</sup> Reuel. 15, 4.  
good but one, euen God<sup>d</sup>. For no man liueth,<sup>d</sup> Math. 19, 17.  
that sinneth not<sup>e</sup>.<sup>e</sup> Eccles. 7, 22.

Who then is righteous? Euen hee, as I  
saide, whom it pleaseth God to accept for  
righteous. Who most righteous? He that  
hath the greatest faith, and doth least of-  
fend. Finallie to omit the rest of their ar-  
guments, thus they argue:

*If the godlie do not obserue the comman-* The Maior.  
*dements of God, no man can fulfil them.*

*But the commaundements of God may be* The Minor.  
*fulfilled, because God prescribeth nothing to*  
*be done of man, which is vnpossible to be per-*  
*formed; or in vane.*

*Therefore the godlie do obserue them.* The conclusion.

How this argument hangeth together, *Answer.*  
I wil not spende time to discusse: onelie  
vnto the minor I saie, that the laws of god  
are to be fulfilled. For both y<sup>e</sup> Saints here-  
after



## A discourse Apologetical

after being vnloaden from the burden of sinful flesh, shal ; and Christ in the flesh hath kept them, not transgressing the least precept, nor any iote of them. Notwithstanding that which hee was able to doe, man cannot do in this world: and yet are the laws of God prescribed to man, not in vane. Because manifold commodities do spring thereof.

1. For, first by the Lawe we gather how there is God. Because it is vnpossible, that those most true and certaine notices touching the difference of honest and dishonest thinges, expressed in the law, should either be knowen , or continue without the prouidence of some God.

2. Againe by the Law we may learne the disposition of God ; as that he is al righteous, al holie, merciful, true &c. For, seeing the seedes and sparckes of those virtues are in the mindes of man; and that it is vnpossible that the cause can be worser then the effect, it must needes be, that the virtues commended to men in the Lawe of God , and glitter somewhat in our nature, bee most gloriousslie, and singularly in God himself. Neither may it be doubted , but God by his Lawe doth shewe himselfe what he is: euen as the ciuil laws of  
of

of God his general iudgement.

of a cōtrie declare the inclination of those men which made them.

Againe, by the Lawe of God we maie, 3. as in a glasse, behold to what end man at the first was created, or in what a state of perfection our first parentes Adam and Euah were. For with such virtues were they adorned, yea, and with such, after the state of this life, shal the saints of God be endued withal, as the lawe ex-acteth: That is, both they did, and we shal, both knowe God perfectlie, and serue him zelousslie, and loue him and one another faithfullie, hartelie, and blessedly.

Againe, by the lawe we may see howe filthilie we are polluted, and defiled with sinne. Wherefore he that would knowe y manifold spots, wrinckles, and corruption of mans nature, let him go vnto the looking glasse of God his lawe, and he shal easilie perceiue in the mind, a darke ignorance of God; in the wil, a declining from and loathing of true religion; in the heart vitious affections; & in al the members, an horrible deformitie.

Againe, by the Lawe we may knowe 5. what an ouglie, filthie, and abhominable thing, sinne is. For saith Paul f. *I knewe not sinne, but by the Lawe.* For I had not  
 H. knownen

1 Rom. 7,

7.



## A discourse Apologetical

*known lust, except the lawe had saide, Thou shalt not lust.*

6. *Againe, by the Lawe we are brought*  
 24. *vnto Christ. For the Lawe, as noteth Paul*  
 25. *g, was our pettie schoolemaster vnto Christ,*  
 26. *that we might bee made righteous by Faith.*  
*But after that faith is come, we are no longer*  
*vnder a scoolemaster. For yee are al the sons*  
*of God by faith in Christ Iesus.*

The office of a pettie-schoolemaster, or of an Vsher, as we cal him, is to teach; to reforme manners; to correct; and to bring vnto an head-master. Al which the Lawe doth. For first it teacheth what God is; and of what disposition; and what we ought both to do, & to leaue vndone. Secondlie, it is a rule for the directing of our life. Thirdly, it correcteth, when it denounceth y<sup>e</sup> wrath of god against the vnpenitent, and condemneth. And last of al, hauing laid-open the abomination of sinne, and the anger of God, it bringeth vs vnto Christ y<sup>e</sup> headmaster, that of him we maie learne howe to pacifie the wrath of his almightie father.

7. To conclude (for who is able to recite al the benefits which it bringeth.) by the Lawe of God, both euerie priuate man may learne howe to leade a godlie life; & euerie publike person howe to gouerne aright;



of God his general iudgement.

aright; and euerie state, condition, and calling of men, how to please God. For the cause of al enormities both publike & priuate, is the neglect or forgetting of the holie commandements of the Lord.

## CAP. 16.

*Whether the saints in this worlde endure greater affliction, than other men; and whie they do so.*

**T**Hus, I trust it is euident that the saints deserue their troubles, because theie are sinners.

But some wil yet againe obiect and saie, they deserue not greater troubles in this word, because they are not so egregious offenders, as others be.

Of which their obiection it must follow, that if they haue more miserie, and yet deserue greater mercie; that God is both partial in iudging, and not al holie for fauoring the wicked. But this is an intolerable reproch against the maiestie of god. For it is none hard matter to proue, that neither the wicked haue more fauor; nor the godlie deserue lesse troubles, than they do suffer.

For, touching the first point, who are more afflicted, I praie you, theie

A discourse Apologetical

whose soules doe triumph with ioie,  
though their bodies do smart; or they ra-  
ther whose bodies be at ease, and their  
minds tormented? they whom God doth  
<sup>a</sup> Heb. 12, 6. scourge of loue <sup>a</sup>, or they whom he spa-  
reth of hatred? they which in fewe things  
<sup>b</sup> Wisd. 3, 6. b, or they which many waies <sup>c</sup>, are puni-  
<sup>c</sup> Wisd. 12, 22. shed? they which fauorable are forsaken  
for a litle while in this world <sup>d</sup>; or they  
<sup>d</sup> Isai 54, 7. which both now in this life seuerely are,  
8. and in the time to come shal euerlasting-  
<sup>e</sup> Math. 25, 41. lie be tormented?

Againe, what troubles suffer the godlie,  
but the wicked are made to feelee y same?  
Is it pouertie? The wicked are poore. Is it  
sickenesse? The wicked be diseased. Is it  
imprisonment? The wicked haue not  
their libertie. Is it vnnatural deathes? The  
wicked come vnto them.

But not so manie wicked men are  
poore, as godlie. Who shal be iudge? shal  
magistrates? They wil saie; for one god-  
lie man that is poore, they are troubled  
with twentie wicked; some through vn-  
thriftines, some through idlenesse, some  
through falsehoode. Which vices no  
godlie man but doth detest. And there-  
fore in reason there must bee moe of the  
wicked, than of y godlie in a poore estate.

But not so manie wicked are sicke as  
godlie.

of God his general iudgement.

godlie. Who shalbe iudge? shal the learned Physicians? They wil saie, for one godlie person that is sicke, they are troubled with twentie wicked; some through dronkenesse, some through gluttonie, some through incontinencie. Which vices no godlie man but from his heart doth abhorre. And therefore moe of the wicked than of the godly diseased.

But not so manie wicked are imprisoned. Who shal be iudge? shal the iudges of realmes? They wil answere; for one godlie man they sende twentie wicked vnto the iayle, some for polling, some for roaging, some for quarreling, some for periurie, which vices the godlie wil not defile themselues withal. And therefore more wicked, then godly imprisoned.

But not so many wicked come to vnnatural ends, as godlie. Who shalbe iudge? Shal common experience? That must needes declare, that for one godly person an hundred come vnto euil ends, some for thefte, some for murther, some for treason, some through desperation. With which vices the godlie wil not be stained for al the goods in the world. And therefore moe of the wicked than of the godlie doe come vnto vnnatural ends.



## A discourse Apologetical

On the other side, what prosperity hath God promised, for this life, but the godlie enioy y<sup>e</sup> same so wel as the wicked? For riches, they are welthic, for health, lustie; for power, mighty; learned for knowledg wise for experiēce, honorable for calling; for fame renowned, so wel as they. Yea, but al the godly are not such. Neither be al the wicked: But moe wicked yet than godlie be such. Howe canst thou tel that?

*Eccl. 9. 1. the scripture saithg by outward things no  
2. mā knoweth either loue or hatred, al things  
come alike to al: and the same condition is to  
the iust and to the wicked; to the good and to  
the pure, and to the polluted, & to him that  
sacrificeth, & to him that sacrificeth not: as is  
the good, so is the sinner, he that sweareth, as  
he that feareth an othe. But doe the wicked  
more flourish? Let them assure themselues  
they haue their reward. And haue y<sup>e</sup> godly  
lesse prosperity? They are to reuiue their  
spirites through consideratiō that à time  
wil come, when they shal fully be cōfor-  
ted, and the vngodlie tormented h.*

*Luk. 16, 25.*

Againe, be it that they find lesse fauor, & moe troubles in the world, not for manifest wickednes, but through the malice of Sathan and his mēbers, than the wicked doe: yet are theie punished, as vniustly of man, so iustly of the Lord: and that, both  
be

of God his general iudgement.

because he exacteth à greter righteousnes of them than of other men, which he findeth not, & also looketh for more thankfulnes for his extraordinary benifites conferred vpon them, and they yeeld it not.

## CHAP. 17.

*Where the bodies and soules of men are vntil the daie of iudgement.*

Seeing nowe à general iudgement shal ensue; what becommeth of bodies and soules vntil y<sup>e</sup> daie of iudgment? wil some say. Touching the bodies theie are dead, without any, either sense or feeling at al vntil the last daie, & abide in their places<sup>a</sup>, if theie were neuer buried, & in the graues, if theie were comitted to the earth. But the houre shal come in which al that are in the graues shal heare (Christ) his voice<sup>b</sup>. And theie shal come forth &c. and such also as haue beene either deuoured of beastes, or consumed of fire, or drowned of waters, or any way dead since the beginning of the world, theie altogether in à moment in the twinkling of an eie shal arise<sup>c</sup>.

But whie reasteth the bodie, and goeth not presently with the soule either vnto ioie or paine? It is because neither the

<sup>a</sup> 2. Esd. 2. 16.

<sup>b</sup> Ioh. 5, 28, 29.

<sup>c</sup> Aug. 30m. 9, lib. de vanis. sc. cula. cap. 3.



## A discourse Apologetical

sinns of al y wicked, are yet perfectly ripe; nor the number of the faithful fulfilled. For neither the wicked which haue died since the beginning of the worlde shal preuent those which are to come vnto them in extreme tormentes: nor any of the godly enioie perfect happines vntil y whole nūber of y faithful com together.

Whie shal the bodie arise at al? The reason is easilie giuen. That whole man may be rewarded according to his deserts: y is, that as neither the soule without the bodie did anie thing; nor the body without the soule while it was alieue: so both bodie and soule together maie receiue either the reward of wel doing, or the punishment of sinne. For, *we blaspheme with the mouth; we pray with the mouth; we praise God with the mouth. We are wanton with the bodie; and we are chaste with the bodie. Weepe and poll with the hand: and we giue almes with the hand. &c.* Seeing then, saith Cyril, *the bodie is a doer in al thinges, it shal reape the fruit of his labour in the time to come.*

<sup>d</sup> Cyril Caech.  
18.

But some wil saie, How are the dead raised up? and with what bodie come theie foorth?  
<sup>1</sup> Cor. 15, 35 O foole, that which thou sowest, is not quick-  
 36. ned, except it die. And that which thou sowest,  
 37. thou sowest not that bodie that shalbe, but bare corne, as it falleth, of wheate, or of some



of God his general iudgement.

some other. But God giueth it a bodie at his pleasure, enen to euerie seede his owne bodie.

38.

&c. So also is the resurrectiō of the dead. The

42.

bodie is sowne in corruption, and is raised in

44.

incorruption; It is sown in dishonor, & is rai-

sed in glorie, it is sown in weakenes, & is rai-

sed in power; It is sown a naturall bodie, & is

raised a spiritual bodie. Wherbie it is euidēt

howe the same bodie in substance which

we haue, but not in qualitie shal arise. For

the qualities shalbe changed of the same,

Hereunto Cyril beareth witnes when he

saith <sup>f</sup>; This bodie shal arise, but not subiecte

to infirmities, yet this same verie bodie, being

<sup>f</sup> Cyril Casch.  
18.

transformed into an incorruptible body.

Enen as iron burned in the fire, becommeth

fire. But more than so as the Lorde rising

knoweth best. This body than shal arise: but

not remaine as it is, but be eternal. It shal

not stand in neede either of meat to liue with-

al, or ladders to climbe by: for it shal be-

come spiritual. A certaine glorious thing (it

shalbe), such as sufficientlie for the worthines

of the same cānot be expressed. The righteous

shal shine as the sunne, as the moone & as the

brightnes of the firmament. And God fore-

seeing this incredulitie of man, hath giuen

to smale wormes bright bodies in the sum-

mer that therebie these maie shine, to make

men by apparent thinges to beleene that

## A discourse Apologetical

which through hope we looke for. For he that can performe a part, can also accomplish the whole; and hee that hath made a worme to shine with clerenesse, can much more make the iust to be glorious. So then we shal be raised hauing eternal, and alike bodies: but he that is righteous shal receiue a celestial body, that he maie accompanie the Angels; and he that is wicked shal take an eternal bodie, by which he maie suffer the punishmēt of sinnes, and burne in fire, and yet neuer be consumed; so Cyril.

This being spoken of the place of the bodie, and resurrection of the same, I wil now shew what I thinke concerning the places where the soules are, had I recited the fundrie opinions of diuerse men touching this matter. For great varietie of iudgementes haue beene here-about. The Pharisees haue one opinion, the Dormitans an other, the Papistes another, the fathers another; and the purest writers of our time, another.

*Opinion of the  
Pharises.*

*E. Boëminus de  
moribus Genti-  
um lib. 1. or in  
2. part of the  
Fardle of faci-  
ous, Cap. 4.*

For the Pharisees they thought that the soules of the good had no certaine abiding place, but passed from one bodie vnto another until the day of the generall resurrection. §

The Dormitans they thought the soules haue a certaine place, where it is either in  
heauen



of God his general iudgement.

heaven or hel theie shew not, where theie sleep vntil y day of iudgement <sup>h.</sup> The Pa- <sup>Opinion of the Dormitans.</sup>  
 pists saie before the death of Christ there <sup>h</sup> M. Caluine in his treatise of  
 were foure places for y soules, to wit, Hel <sup>the immortali-</sup>  
 Lymbus puerorum, Purgatorie, and Lymbus <sup>tie of the soule :</sup>  
 Patrum. Hel, as saith Iauel <sup>i,</sup> is the lowest <sup>and I. Chardon in his sermon of the 2. comming of Christ.</sup>  
 place, & there such as are damned for actual <sup>Opinion of the Papistes.</sup>  
 and mortal sins, are in torments. Next aboue <sup>Iauel Philos. Chri. p. 8. Tract. 4. de felicit. Christ. cap. 3.</sup>  
 that is Lymbus puerorum, which is a place for <sup>Opinion of the Papistes.</sup>  
 infants, that died either uncircumcised be- <sup>Iauel Philos. Chri. p. 8. Tract. 4. de felicit. Christ. cap. 3.</sup>  
 fore the comming of Christ, or unbaptized af-  
 ter his resurrection. Next aboue that is Pur-  
 gatorie, a place where such are to be purged  
 as haue not sufficientlie repented in this life.  
 Next aboue that Lymbus patrum, where the  
 souls of such as died godly abode in peace, &c.  
 Which Lymbus Patrum, as testifieth Dio-  
 nysius Carthusianus <sup>k</sup> out of Bonauenture, <sup>k Dionys. Carthus. Col. de iud. Animarum Ars. 15.</sup>  
 was also called Abrahams bosome, & Hel. It  
 was called Hel both because it was inferior,  
 and also for that after a sort it was a place of  
 miserie. It was called Lymbus, because the  
 punishment of lacking was there. And it was  
 called Abrahams bosome, for that there was  
 an expectation of glorie. And of this opinion is  
 Petrus de Tharantasia, Richardus de media  
 Villa, and Thomas de Herfordia. So Dio-  
 nysius Carthus. Which foure places, saith  
 Iauel <sup>l,</sup> doe continue yet, and haue their <sup>l</sup> Iauellus in the  
 situation, albeit the fourth which is the hiest <sup>foresaide placee</sup>



## A discourse Apologetical

is quite emptie (hel is so ful by like thorough Papistical delusions). And with this fellow agree those vnholie fathers of the late general Councel holden at Trent in al points m, sauing that theie make no mention of *Lymbus puerorum* at al; espieng perhaps that alreadie theie haue set moe places beside, than theie can by anie good reason, or Scripture defend.

m. Catech. Trident. upon this art. of the creede, *Descendit ad inferos.*

Opinion of the Fathers.

n Irenæus aduersus hereses Valens. C. c. li. 5.

o. Irenæus lib. 5. not far from the beginning.

Furthermore, the fathers theie haue had their opinions. As Irenæus, who seemeth to thinke, as in the end of his 5. Booke appeareth n, that the soules so soone as theie leaue their bodies goe not presentlie either vnto ioie, or paine; but are kept in a secrete place against the daie of iudgemēt: agreeing therein verie much with the Dormitans aboue mentioned. In this error also was Pope Iohn 20. But one of these, which was Irenæus, seemeth not to be throghly resolved in this point. For in another place of the foresaid Booke, he hath these wordes o: *Wherfore the Priests, who are the disciples of the Apostles, theie say that such, as are translated, are translated thither (For Paradise is prepared for the iust, and spiritual men, whereinto when Paul was carried, he heard words that cannot be uttered, as touching vs at this present) where they which are translated do abide even until the*

of God his general iudgement.

*consummation beholding incorruption.* And the other, to wit, Pope Iohn the 20. of that name, was enforced by K. Philip of France, surnamed the Faire, at the sute of the diuines of Paris, to recant his error in à solemne and publique audience, as witnesseth Gerson p. Other fathers, as Chrysostome and Augustine, according to the diuersitie of times, haue conceaued diuerslie of this matter. For touching the soules of good men (for I saie nothing of the soules of the wicked, because generalie al men, the Dormitans, and Atheistes onelie excepted, do holde that theie are in hel) in respect of the time frō the creation vntil the death of Christ, theie think theie were in one place, namelie in the lower partes q: and in respect of the time from his death vntil his second coming in glorie, theie iudge theie are in another, euen in heauen r. One opinion whereof is of al good men to be abhorred; the other no Christian but wil defend. For touching the former, did theie al, I meane the Patriarches, and Prophets, our forefathers, eate the same spiritual meate, and drinke the same spiritual drinke, which we doe? were theie saued by the same hope; iustified by the same Christ; redeemed with the same blood; sanctified by the

*The recantation of Pope Iohn the 20.*

*p. Iohan. Gerson  
serm. de Pas-  
chase.*

*q. Chrysostom. 4.  
ad Marcum.*

*Aug. quest. vet.  
& noui Testa-  
menti quest. 121*

*Augustin in lo-  
an. Tract. 40.*



## A discourse Apologetical

the same spirite, y<sup>e</sup> we are; yea, were theie as doubtlesse theie were, as good, as zealous, as holie, as righteous in al respects as we, & yet shal we thinke, that God wold be lesse fauourable to them than to vs; & receaue vs forthwith into his euerlasting kingdome, and let them remane either thousandes, or manie yeeres, or anie time at al, either in dead bodies miserablie, as the Pharisees thought; or in a dead sleepe vnsensiblie, as the Dormitās taught, or in *Lymbo* vncomfortablie, or piteousslie in Purgatorie, as y<sup>e</sup> Papists would persuaide, or in an out-corner not happily, as some, or in y<sup>e</sup> lower partes wretchedlie, as other fathers gaue out? No, rather think we, that as now the faithful doe: so then y<sup>e</sup> godlie did presentlie, and directlie, and without anie stopping, & staieng ascend vnto their masters ioie. And their other opiniō is to be beleued & defended, as y<sup>e</sup> which al the godlie and best learned of this age haue embraced, as consonant & agreeing to the holie Scripture: of which I wil alleage the testimonies of one or two. For saith M. Bullinger: *Where be the soules of the that are slain for the word of God shewed vnto vs? vnder the altar. The altar is afterward in the 8. chap. set in heauen, before the throne of God. Therefore the soules of al saints are*

*Judgements of  
the late wriers*

*D. Henrie Bullinger in his 32.  
Sermon vpon  
the Apoc. p. 90.*



of God his general iudgement.

are in heauē before the throne of God, which was also signified before in the type of the 24. elders. The Lord hath said also, where I am, there shal my seruant be likewise. But the Lord is in heauen: therefore the soules of the faithful, whose bodies haue bine slaine, or buried without slaughter, be no where els but in heauen. And afterwarde within three or foure sentences he saith: For like as the bosome of Abraham is called the receptacle, & hauen of saluation, into the which the soules of them be receaued which had the faith of Abraham: so do we understād the altar to be à place of blessednes in heauē, wherein they rest, which with true faith haue acknowledged Christ the altar, propitiation, sanctification, & satisfaction &c. Vnder this altar was gathered the faithful martyr Abel: vnder this altar are gathered as manie as haue died since that time for religions sake: and vnder this altar shal al be gathered hereafter, as manie as enter into glorie with Christ throghe sundry tribulations in bearing of the crosse. Hitherto Bullinger. And D. Chytræus: This is the rest of the holie soules, which are dissolued frō the bād of their bodies. It is not an idle rest, or à certain dead sleep, as manie do faine the soules of the dead together with their bodies to sleep vntil the last iudgmēt: but it is à tranquillitie à ioie, and à peace of that conscience which

<sup>c</sup> D. Chytræus  
in 6. cap. Apoc.

hath.

## A discourse Apologetical

*hath finished the labours of the warfar which it susteined in this world with the Diuel, the flesh, and the world, & now enioieth the companie of the celestial Church, and resteth, yea & reioiceth sweetlie in the Lord, praising his goodnes with hie commendations. That treatise also touching the immortalitie of the soule written by the reuerend father M. Iohn Caluine, is altogether to the confirmation of this matter.*

*The testimonies  
of the Scripture*

<sup>a</sup> *Wisd. 3, 1.*

<sup>3.</sup> *Reuel. 14, 13.*

<sup>3.</sup> *Luke 16.*

<sup>2</sup> *Luke 23.*

<sup>a</sup> *Bern. in festi-  
uit. omniū sanc.  
serm. 3.*

These late writers agree with the ancient Doctors; and both with the holie Scriptures. *For the soules of the righteous are in the handes of God, and in peace, saith the wise man u; theie rest from their labors, saith à voice from heauen x. Which hand of God, and rest in other places also is called Abrahams bosome y, & Paradise z. Therefore the soules of the righteous vntil the daie of the last and general iudgement, are in Abrahams bosome, euen in Paradise, where theie haue from the beginning; and shal vnto the end of the world enioie, though not perfect, yet vn-speakable happines. There euerie of the saints hath his seuerall robe, but shal not be clothed with double robes until we put the on too for cōpanie, saith Ber. a. The 1. robe is the felicitie and rest of the soules: but the 2. shalbe the immortalitie, and glorie of the bodies.*

FINIS.

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